

INTRODUCTION

THE Nsenga language, the grammar and syntax of which this manual is an attempt to describe, is the every-day speech of some 70,000 Bantu natives living in the south-east corner of the British Protectorate of Northern Rhodesia. To this territory the tribe migrated, something over a hundred years ago, from Undi's country, south of the Zambezi River. The area now occupied by the Ansenga adjoins to the north that of the Wiza tribe, and its remaining boundaries may be roughly taken to be the Nyasaland border to the east, the Zambezi River to the south, and the Lwangwa River to the west.

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- Owing no doubt to the prevalence of the tsetsefly, and the consequent sparseness of European settlers, Chinsenga, until recently an unwritten language, has received from the authorities less attention than its wide use by the natives would seem to demand. The government station of Petauke (Mpetauke) lies in the Nsenga country; yet the official language used throughout the district is Chinyanja (called locally Chidomwe, or less politely, Chiboma), imported from Blantyre, in the neighbouring Protectorate. Indeed, the facility with which an African can make himself intelligible in a strange language has misled more than one European into doubting the existence of the Nsenga tongue! Yet there is abundant evidence to prove that, so far from being non-existent, Chinsenga is actually making headway. It has almost ousted Chikunda, the rightful language of its northern neighbours; and the younger Angoni in the Fort Jameson country (doubtless through their descent from

Nsenga slave-women) are more and more adopting the speech of the people they raided, with the result that Chinsenga is the language most frequently heard among the local house-boys in that township.

With the speech of adjacent people, Chinsenga—beyond the usual Bantu affinities—has little in common. In its range of words it would appear to be richer than, at any rate, those to the east; and both in vocabulary and in syntax it bears a closer resemblance to Chiwiza and Chiwemba than to them.

Contact with other tribes, and the adoption of a *lingua franca* for the territory, have led inevitably to a certain admixture of dialects, particularly on the eastern side of the Nsenga country; and the younger men cannot always be depended on to know if a given word is true Chinsenga, or has been introduced from some other source. Reference has therefore been made—constantly, and through a number of years—to the older generation both of men and women who, by reason of their restricted travelling and limited contact with external influences, naturally form a more reliable final court of appeal. The reader is asked, therefore, not to assume too readily that words or constructions used in this manual are incorrect, just because they do not tally with what he hears a native say. It must be remembered that the average Mnsenga *assumes* that the European is unacquainted with his language, and invariably tries to express himself in some other way.

The alphabet used in the phonetic spelling of Chinsenga is, with a few exceptions, the same as in English. The letter *h* is found only in *ch* and in imported words; *q*, *x* and *c* (alone) are non-existent; and special notation is demanded in the case of two sounds. One is *ng'*, and is pronounced like the *ng* in *sing* (not as in *fungus*), the *g* sound being arrested, and not carried on to the succeeding letter. Examples of this sound are *ng'wena*, crocodile, and *mng'ong'o*, wasp. The other sound is *ŵ*, a soft *w*, spoken not with the lips pursed and mouth contracted, but more softly, from the front of the mouth and with the tongue pressed lightly against the lower teeth. The sound bears some resemblance to what is usually denoted by a *b* in Chiwemba (or Chibemba), though the *b* sound is never actually

heard, in such cases, in Chinsenga. That the *û* sound is not identical with that of *w* is abundantly proved by the distinction that is drawn between words otherwise similar in form, as, for example (not to mention words that do not occur in this book):

kuwa, <i>to fall</i>	kusowera, <i>to pay a dancer</i>	kulewa, <i>to avoid</i>
kuûwa, <i>to be</i>	kusoûwera, <i>to play a game</i>	kuleûwa, <i>to bind</i>
kulowa, <i>to bewitch</i>	wamba, <i>shabbiness</i>	wanga, <i>poison</i>
kuloûwa, <i>to enter</i>	ûwamba, <i>dry over a fire</i>	ûwanga, <i>scar</i>
wama, <i>be pretty</i>	awisi, <i>his father</i>	wonga, <i>gunpowder</i>
ûwama, <i>my mother</i>	aûwisi, <i>unripe</i>	ûwonga, <i>thank</i> .

As regards the spelling of words, the letters *l* and *r* are interchangeable, as are *sh* and *sy*. Where this last very common sound occurs, *sy* is usually written (e.g. *susya*), except at the beginning of a word (e.g. *shamo*; cf. *syonko*) and after *n* (e.g. *punsha*), unless native use demands otherwise.

In pronunciation the stress is laid on the penultimate syllable, and in words of more than three syllables on every second syllable, working backwards, thus: *éutúkiráko*, he ran to the spot. When the stress falls naturally upon an infix, it is usual to carry it one place to the left, as in *échiutúka*, he ran away from it, where *chi* is an objective infix. *Eútukíra*, however, though possessing the same number of syllables, is stressed regularly.

A difficult sound is *ny*, pronounced by the African almost as a single letter, and there should be no suspicion of an *i* between the letters. The native, in fact, maintains that the European invariably says *niyama* for *nyama*, meat.

Occasionally the meaning of a word hangs upon the intonation of a syllable, as in *chitutu*. Normally pronounced, the meaning is *a children's play-hut*, but with the final vowel lightened the word denotes *sleeping without a fire*.

Cases of elision and coalescence are numerous. The consonant *k* is frequently dropped from infinitives when preceded by an auxiliary, etc., and the resulting *a-u* or *e-u* becomes *o* (*na kuleta*, e.g., becomes *noleta*, and *aliye kuleta* takes the form *aliyoleta*). Other

contractions are similar. The copula *ni* combines with *li* to become *ndi*, with *la* to become *nda*, and with *pa* to become *mpa* (e.g. *ni liweme* = *ndiweme*; *ni langu* = *ndangu*; *ni patali* = *mpatali*).

Before the consonant *l* the preposition *mu* frequently drops its vowel, both *mlukoro* and *mu lukoro* denoting *in the verandah*.

A. S. B. R.

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CHINSENGA HANDBOOK

CHAPTER I

THE NOUN

WITH few exceptions, Bantu words consist of two parts—a root, and a variable syllable or syllables prefixed to this root; and any modification which such words undergo, for purposes of number, person or tense, is found in this prefix. For example, **chi-lwani** is a *wild beast*, **vi-lwani** *wild beasts*; **ka-temo** an *axe*, **tu-temo** *axes*; **ti-lala** *we slept*, **mwi-lala** *you slept*; **nu-chita** *I do*, **na-chita** *I have done*; **weo** *you* (singular), **mweo** *you* (plural); **m-kuru** an *old person*, **a-kuru** *old people*.

In Chinsenga, as is the case with all Bantu languages, the part of speech which grammatically carries most weight is the noun, for upon the prefix of the noun in a sentence depends the form to be adopted by four other parts of speech. The noun thus sets the fashion, as it were, for every adjective, verb, numeral or pronoun which is used to describe it.

The Nsenga language possesses substantives of eleven distinct classes, grouped according to the nature of their prefixes and their method of forming the plural number. **Chipili**, a *bundle*, for example, appears to demand the same concords as **chipili**, a *puff-adder*; but, inasmuch as the former has as plural **vipili**, and the latter **achipili**, it is at once seen that they cannot be grouped together in the same class.

Four classes of nouns have no distinct plural forms; but, in every other case, with the particular noun—whether singular or plural (singular in the case of these four classes)—must agree the

prefix of the adjective, verb, numeral or pronoun in question. Such agreement in the prefixes of words is known as their Concord.

Thus, to ensure correct speech—for a native, unless speaking to a European, is never guilty of a false concord—a thorough knowledge of the various noun prefixes is essential: they are the basis of the language. In some cases, where the word-form (often through elision) is unusual, and appears at first sight to belong to some class not its own, this knowledge will involve an effort of memory; in such cases the class of the noun is determined by its plural formation. **Nkandwe**, a *jackal*, for example, although apparently of Class 3, makes **ankandwe** as its plural, and is therefore of Class 1. Once, however, the regular class-prefixes, singular and plural, are thoroughly mastered, the class—and therefore the plural form—of a noun can be recognised at sight, and the concords necessary to bring other parts of speech into agreement with it follow naturally and automatically. But no real headway can be made until the importance of these varying, but perfectly regular and consistent, noun-forms is realised and grasped.

The **eleven classes** into which the Nsenga substantive is divided are as follows.

Class 1.—It is usual in grammars which deal with Bantu languages to describe this sub-division as comprising nouns of a personal nature, denoting animate beings such as men, women, youths, children, and their various relations, father, mother, brother, sister, uncle, etc. Although in Chinsenga this is certainly the case, yet this class is by no means confined to words which stand for human beings, and the title “personal class” does not adequately describe its scope. It comprises the names of an extremely large number—the majority, in fact—of the animals, birds, fishes, trees, insects, reptiles, bushes, grasses and herbs. Yet the class is not limited even to animate beings, whether human or otherwise, for included in it are numbers of words which denote things not possessing life. In so far as it is possible to generalize, these inanimate objects may be said to include, to some extent, dances, scarification-marks, maladies, and various foods in their prepared state.

The forms adopted by nouns of Class 1 are six in number.

(i) Prefixes: singular, **mu-** or **m-**; plural, **a-**.—These words

invariably denote persons, and form their plurals by dropping the singular prefix and replacing it by **a-**. Among such are :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
mlumbwana	young man, ' boy '	alumbwana
msimbi	young woman, girl	asimbi
mkurukazi	old man <i>or</i> woman	akurukazi
msaza	little boy <i>or</i> girl, piccanin	asaza
mulume	husband	*alume
mkazi	wife	*akazi
mlongosi	brother of female, sister of male	*alongosi
mkweni	son-in-law	*akweni
mmikazi	daughter-in-law	*amikazi
mzukuru	grandchild	azukuru
mzikuru	"	azikuru
mulwendo	traveller, visitor	alwendo
mmbiri	headman, sub-chief	ambiri
mnecho	owner	anecho
mziche	unmarried <i>or</i> divorced woman	aziche
Mzungu	European	Azungu
Mnjerezi	Englishman	Anjerezi
Mnsenga	A Nsenga native	Ansenga

* Used as honorific singulars, taking plural concords.

A few often-used personal nouns with prefix **mw-** appear to form their plurals irregularly, though in reality this is not so. The prefix **mwa-**, for example, is a contraction for **mu-a-**, which gives a plural prefix **a-a-**, and so **a-** or **wā-**.

<i>Singular</i>	<i>English</i>	<i>Plural</i>
mwanalume	man	analume
mwanakazi	woman, wife	anakazi
mwana	child, son, daughter	wāna
mwanansi	neighbour	anansi
mwine	self, owner, possessor	wēne, ene
mwanowēne	freeman	wānaawēne
muntu	person	wāntu
muzya	slave	wāzya

Mwine.—Preceded by a Relative Particle (see Chapter II), **mwine** denotes *another person's* . . ., and its plural form *other people's* . . ., as :

Mkazi wa mwine.
Another man's wife.

Vya wēne.
Other people's property.

Ene (or **wene**) followed by a proper name denotes the people of a particular chief or district.

Ene Mumba.
Chief Mumba's people.

Ene Kawara.
The Msoro folk.

A further, and similar, type of personal noun is formed, as will be seen later on, by prefixing **mu-** or **m-** to a verbal root. Among such are :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
mpokeshi (<i>fr. -pokesya</i>)	rescuer	apokeshi
mkomoli (<i>fr. -komola</i>)	sower	akomoli
mlimi (<i>fr. -lima</i>)	hoer	alimi
mtwali (<i>fr. -twala</i>)	porter	atwali
msambili (<i>fr. -sambila</i>)	pupil	asambili
msambizi (<i>fr. -sambizya</i>)	teacher	asambizi
muumbi (<i>fr. -umba</i>)	potter	aumbi
mtengwa (<i>fr. -tengewa</i>)	married woman	atengwa
mpyani (<i>fr. -pyana</i>)	heir	apyani
mkote (<i>fr. -kota</i>)	old man or woman	akote

(ii) *Prefixes : singular, chi- ; plural, achi-.*—This noun formation, which at first sight appears to belong to Class 4, denotes, by means of **chi-** prefixed to the verb-stem, the doer of the action signified by a transitive verb, just as in English the noun *writer* is formed from *write*, or *pursuer* from *pursue*. The formation is in general use, but only in cases where a noun proper does not exist, just as *thief* is preferable to *stealer*, and *soldier* to *fighter*. The following words are often heard :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
chiweta (<i>fr. -weta</i>)	shepherd	achiweta
chiyavya (<i>fr. -yavya</i>)	helper	achiyavya
chilolesya (<i>fr. -lola</i>)	foreman, head ' boy '	achilolesya
chipaya (<i>fr. -paya</i>)	murderer	achipaya
chipika (<i>fr. -pika</i>)	cook	achipika
chilindila (<i>fr. -linda</i>)	watchman	achilindila
chipimfya (<i>fr. -pimfya</i>)	ringleader	achipimfya
chiyowa (<i>fr. -yowa</i>)	boatman	achiyowa
chilela (<i>fr. -lela</i>)	(child's) nurse	achilela

A few **chi-** words of this class have irregular endings, as :

chilezi (<i>fr. -lela</i>)	(child's) nurse	achilezi
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(iii) *Words denoting animate objects, of whatsoever singular prefix ; plural, a-.*—No rule can be given by which these names of animals, birds, fishes, reptiles, trees, etc., can be distinguished from nouns, similar in their prefixes, which are found in other classes ; and a knowledge of them will require an effort of memory. Thus—as already pointed out—**nkandwe** (*a jackal*) has the appearance of belonging to Class 3, in which case its plural form would undergo no change. *Jackals*, however, is **ankandwe**, showing at once that the word must be grouped under Class 1, and that its singular and plural concords will be identical with those of **muntu**, **wantu**. Similarly **chimbwi** (*hyæna*) and **chule** (*frog*) appear to belong to Class 5, **lubobo** (*mamba snake*) and **luumba** (*giraffe*) to Class 5, and **kabutu** (*young girl*) and **kamzembe** (*tsetsefly*) to Class 8. In each case—and in many similar instances—the appearance of the words is deceptive : the plurals are not **vimbwi**, **vyule**, **malubobo**, **maluumba**, **tubutu** and **tumzembe**. There would be no inconsistency in their adoption of these forms, which would involve the corresponding class-concords in each case ; but use has decided otherwise, and they find themselves in Class 1, with plural prefix **a-**. Examples :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
kabutu	young girl	akabutu
luumba	giraffe	aluumba
chuzu	water-buck	achuzu
chikwiwa	bush-buck	achikwiwa
chozimbi	oribi	achozimbi
chinkoma	klipspringer	achinkoma
chimbwete	zebra	achimbwete
mpenembe	roan antelope	ampenembe
kolwe	monkey	akolwe
bongwe	baboon	abongwe
pepe	he-goat	apepe
mbyanda	ram	ambyanda
chimbwi	hyæna	achimbwi
mnjiri	wart-hog	amnjiri
katumbu	otter	akatumbu
kalulu	hare	akalulu
koswe	rat	akoswe
sisicherere	squirrel	asisicherere
fulu	tortoise	afulu
chule	frog	achule
kombwe	cock	akombwe

<i>Singular</i>	<i>English</i>	<i>Plural</i>
owani	golden-crested crane	aowani
kaponta	barbel	akaponta
pende	bream	apende
lubobo	mamba snake	alubobo
chipli	puff-adder	achipli
chere	(spec. of large) scorpion	achere
mbololiko	house-lizard	ambololiko
mnyanyau	black soldier-ant	amnyanyau
kamzembe	tsetsefly	akamzembe
kasususu	butterfly	akasususu
kanzerenzere	fish-moth	akanzerenzere
chiku	fig-tree	achiku
sasu	bamboo	asasu
tute	cassava-plant	atute (<i>rare</i>)
kapanda	(spec. of large) pumpkin	akapanda

Belonging to this class of nouns with variant prefixes are many which denote persons, such as the following :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
pompwe	thief	apompwe
nkumbarume	hunter	ankumbarume
chinkande	loafer	achinkande
simlandu	litigant	asimlandu (<i>see mlandu</i>)
sivvaro	aboriginal	asivvaro
sichimo	only child	asichimo
sivyalawangu	my father-in-law	asivyalawangu
simvwa	disobedient person	asimvwa
masiri	expert workman	amasiri

(iv) *Prefixes* : *singular*, **nya-** ; *plural*, **anya-**.—This formation includes words denoting persons, certain birds, trees, insects, snakes, etc., and some inanimate objects.

<i>Singular</i>	<i>English</i>	<i>Plural</i>
nyaluwifya	rogue	anyaluwifya
nyalufwimbi	thief	anyalufwimbi
nyalupanga	adviser	anyalupanga
nyaluwamya	one who gets things right	anyaluwamya
nyakufwilwa	bereaved person	anyakufwilwa
nyarume	uncle	anyarume
nyambweka	liar	anyambweka
nyavyalawangu	my mother-in-law	anyavyalawangu
nyatyetye	African pied wagtail	anyatyetye
nyamlondampuno	mantis	anyamlondampuno

<i>Singular</i>	<i>English</i>	<i>Plural</i>
nyamkalemya	(spec. of small) bat	anyamkalemya
nyaluwombo	top of skull	anyaluwombo
nyampale	potsherd	anyampale
nyamsakabala	reed bird-trap	anyamsakabala

The majority of words with this **nya-** prefix are of a composite nature, and are not very frequently heard. The significance of the prefix in such cases is 'the sort of person who . . .', as, **nyamlalapa-watwa**, *one who sleeps where they've pounded, i.e. where food is to be had*; **nyakukanwa**, *quarrelsome person*.

(v) *Inanimate objects of whatsoever prefix in the singular ; plural, a-.*

—Some common examples are :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
lamba	leather belt	alamba
mumbe	(piece of) bark-cloth	amumbe
pondomilo	throat	apondomilo
pupu	lung	apupu
katuruturu	whitlow	akaturuturu
chocho	butt of spear	achocho
tupa (<i>borrowed</i>)	file	atupa
kombe	net	akombe
simpingu	funeral drum	asimpingu
tuku	small grain bin	atuku
sunu	bran	—
kamwira	heap	akamwira
ntangalale	large open basket	antangalale
taza	" "	ataza, mataza (5, <i>pl.</i>)
tungulule	narrow reed-mat	atungulule
kumbwe	grass roof-cap	akumbwe
lukulwe	frequented path	alukulwe
kawiruwiru	hot spring	—
kakungulu	whirlwind, 'sand devil'	akakungulu
fulele	mist	—
kafuche	alluvial soil	akafuche

(vi) *Composite*.—For the sake of completeness there must be mentioned here a type of noun in common use, formed by the use of the Relative Particle of (Class 1, singular, **wa** ; plural, **a** ; see next Chapter). Thus **mulimo** (Class 2 ; plural, **milimo**) is *work*, from which is formed **wa mulimo**, (*a man*) of *work*, *a workman* ; and

similarly a **milimo**, (*men*) of *works, workmen*. Common examples are :

<i>Root Noun</i>	<i>Singular</i>	<i>Plural</i>
makweo (5, <i>pl.</i>), <i>merchandise</i>	wamakweo , <i>merchant</i>	amakweo
nkuni (3, <i>pl.</i>), <i>firewood</i>	wankuni , ' <i>wood-boy</i> '	ankuni
machila (5, <i>pl.</i>), <i>hammock</i>	wamachila , <i>hammock carrier</i>	amachila
chiya (4), <i>load</i>	wachiya , <i>porter</i>	aviya
wanzi (6), <i>generosity</i>	chawanzi , <i>gift</i>	vyawanzi
saŵi (5), <i>fish</i>	wamasaŵi , <i>fisherman</i>	amasaŵi

This Relative Particle also precedes the Infinitive of a verb (see p. 43) in forming a similar type of personal noun. **Kupika** is *cooking*, giving **wa kupika** (contracting to **wopika**), (*a man*) for *cooking, a cook*; plural, **a kupika** (becoming **opika**), (*men*) for *cooking, cooks*. Thus **kusulula**, *to pick out a path*, gives **wosulula**, *a guide*; plural **osulula**, *guides*.

Class 2.—Prefixes : *singular, mu- or m- ; plural, mi-.*—Words with prefix **mu-** form their plural by changing this **u** into **i**. This rule applies to singulars in **mwa-** and **mwe-**, which are in reality **mu-a-** and **mu-e-**. When in the singular the **m-** prefix is immediately followed by a consonant, the plural number is formed by the insertion between them of the letter **-i-**.

<i>Singular</i>	<i>English</i>	<i>Plural</i>
mulyango	doorway	milyango
munzi	village	minzi
munda	garden	minda
munga	thorn, quill, fishbone	minga
munwe	finger	minwe
muŵango	walking-stick	miŵango
munsi	pestle	minsi
mulilo	fire	mililo
mumvwi	arrow	mimvwi
muto	head	mitu
muŵili	body	miŵili
muuyu	baobab tree	miuyu
mulomo	lip, beak, quarrel	milomo
munyu	salt	—
muswe	white ant, ant-mud	vimuswe (4, <i>pl.</i> , <i>irreg.</i>)
mwala [mu-a...]	stone	myala [mi-a...]
mwando	rope	myando

<i>Singular</i>	<i>English</i>	<i>Plural</i>
mwaka	year	myaka
mwavi	(spec. of) tree ; ordeal by poison or boiling water	myavi
mwenje [mu-e...]	torch	myenje [mi-e...]
mwezo	fear	—
mwera	winter	—
mono [mu-o...]	(basket) fish-trap	myono [mi-o...]
moyo	life	—
mwinjira [mu-i...]	garment	minjira [mi-i...], <i>clothes</i>
mtima	heart, disposition	mitima
msana	back (of body)	misana
msinku	size, age	misinku
mlingo	measure, amount	mlingo
msinzo	distance	misinzo
mlandu	palaver, lawsuit, case, affair, bone of contention	milandu
mlando	log	milando
mnyanga	tusk	minyanga
mehera	water-hole, well	miehera
mehira	tail	michira
mtenje	roof	mltenje
mseo	hoed road	miseo
mkeka	palm mat	mikeka
mlundu	hillock	milundu
mkoro	ditch, water-course	mikoro

Class 3.—Prefixes : n- or m- followed by a consonant, with a few exceptions in initial i-.—In all cases the singular and plural forms are identical, although certain commonly used nouns of this class have an additional plural form in **ma-**, which take the concords of the plurals in Class 5. Examples of nouns having one form for both singular and plural numbers are :

<i>Sing. and Plur.</i>	<i>English</i>	<i>Sing. and Plur.</i>	<i>English</i>
nkalamo	lion	nkuku	chicken
nzovu	elephant, tusk	nkuka	breeze
nunji	porcupine	nsuluzi	guide
nkumba	pig	ntumi	messenger
ng'wena	crocodile	njivi	thief
nyama	animal, meat	nshaŵa	monkey-nut
njoka	snake (<i>generic</i>)	nsima (<i>no pl.</i>)	porridge
nzimu	bee	njala (<i>no pl.</i>)	hunger
nyerere	food-ant	njota (<i>no pl.</i>)	thirst

<i>Sing. and Plur.</i>	<i>English</i>	<i>Sing. and Plur.</i>	<i>English</i>
nkondo (<i>no pl.</i>)	war	mbowo	buffalo
ntina (<i>no pl.</i>)	diligence	mvuu	hippopotamus
nkoli	knob-kerrie	mbuzi	goat
nzimbo	song	mpasi	red ant
nundo	hammer	mbuto	seed
nkwaŵilo	shoe	mfwiti	witch
ndalama	<i>sing.</i> shilling <i>pl.</i> money	mpanda	witch-finder
nsansa	spring, swamp	mpepo (<i>no pl.</i>)	wind, cold
nsinga	thong	mvula (<i>no pl.</i>)	rain
njira	path, way	mfinzi (<i>no pl.</i>)	darkness
nsiku	day	mfundo	meaning
nsoni (<i>pl. only</i>)	shame, modesty	ingo	leopard
ntutu	heap	insya	duiker
nkanda	human skin, leather	imbwa	dog
ngala	feather	imbu	mosquito
nsita	time	inzi	fly
ndembo (<i>gen. pl.</i>)	scarification, tattoo	imfwa	death
ntilo	confluence, mouth (of river)	imvwi (<i>gen. pl.</i>)	grey hair

The following are nouns of this class which have the **alternative plural** of Class 5 :

<i>Singular</i>	<i>English</i>	<i>Plurals</i>
nkomwa	bag, sack	nkomwa, mankomwa
nongo	earthen water-pot	nongo, manongo
ng'anda	hut, house	ng'anda, mang'anda
nanda	" "	nanda, mananda
ndola	young woman (from puberty to pregnancy)	ndola, mandola
ngolo	wagon	ngolo, mangolo
ntumba	grain-bin	ntumba, mantumba
nyula	calico, cloth	nyula, manyula
nkani	news	nkani, *makani
ntenda	an illness, a disease	ntenda, *matenda
mfumu	chief	mfumu, *mafumu
mbata	bugle	mbata, mambata
mbwina	game-pit	mbwina, mambwina
mpanda	fork, forked tree	mpanda ; mampanda, forks (on same tree)

* Consonant dropped.

An **alternative form** exists—and is heard especially in the Mpetauke area—in the singular number of certain nouns in this class. The

plurals are of Class 3, but these **lu-** singulars belong to Class 5. Among such are :

<i>Singulars</i>	<i>English</i>	<i>Plural</i>
luzizi (or nzizi)	bark-rope	nzizi
lupango (or mpango)	wealth, property	mpango
lupasa (or mpasa)	reed mat	mpasa
lunzyala (or nzyala)	nail, claw	nzyala
lunyungu (or nyungu)	pumpkin stalk	nyungu
lwimbo (or nzimbo)	song	nzimbo

Such nouns thus possess singulars of two classes, although the plurals are of Class 3 only.

N.B.—The **lu-** forms will not occur in the exercises.

Class 4.—*Prefixes : singular, chi- ; plural, vi-*.

<i>Singular</i>	<i>English</i>	<i>Plural</i>
chintu	thing	vintu
chitonga	maize-plant	vitonga
chitundu	(large high) basket	vitundu
chisero	(small) basket	visero
chisasa	door	visasa
chlumba	house-wall	viumba
chipupa	wall (of unroofed hut)	vipupa
chisangala	carrying-cage (for fowls)	visangala
chiwate	basin	viwate
chiwaya	frying-pan	viwaya
chitupo	fowl-house, pigeon-cote	vitupo
chilimba	bench, chair	villimba
chilola	glass	vilola
chikololo	pipe (for smoking)	vikololo
chitata	craving for beer or tobacco	—
chikumo	finger, toe	vikumo
chifuwa	chest	vifuwa
chlu	liver	viu
chisinga	stump (of tree, etc.)	visinga
chikonde	banana	vikonde
chisaro	hot season	—
chiwe	sweat, heat	—
chimuti	tree, pole	vimiti (<i>irreg.</i>)
chirimika	year	virimika
chingulo	evening	—
chimfule	shade	vimfule
chikwete	3 yds. of calico	vikwete
chilundo	4 yds. of calico	vilundo
chipali	bigamy, polygamy	vipali
chiwanda	(bad) departed spirit	viwanda

A few nouns of this class have prefixes **cha-** and **vya-**, **che-** and **vye-**, **cho-** and **vyo-**, **chu-** and **vyu-** ; such as :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
chakulya	food	vyakulya
chanza	fish-weir, trap	vyanza
chansa	hand-shake	—
chapeu	hat	vyapeu
charo	country, land	vyaro
chau	ford, landing-place	vyau
chamba	Indian hemp	—
chenje	torch	vyenje
cheso	ladle	vyeso
chera	metal, iron	vyera
choko	untidiness, love of dirt	—
chokolo	man <i>or</i> woman inherited	vyokolo
choto	ashes, (each) porters' fire	vyoto
chulu	anthill	vyulu
chungu	rubbish-heap	vyungu
chusi	smoke	—
chuma	wealth, property	—
chumba	gun-trap	vyumba
chumba	barren woman <i>or</i> animal	vyumba
chuku	mildew	—

Frequently the prefixes **chi-** and **vi-** are used in conjunction with nouns of any class whatsoever to provide emphasis, and lay stress on the immense size of the thing or things spoken of ; and **vi-** with a plural further signifies quantity, as in English we say " A lot of great hippo." In all such cases, whether singular or plural, the resulting nouns must be reckoned as of Class 4.

<i>Singular</i>	<i>English</i>	<i>Plural</i>
chinzovu	huge elephant	vinzovu
chinkalamo	fearsome lion	vinkalamo
chinjoka	big snake	vinjoka
chikapanda	fat pumpkin	vikapanda
chikaponta	plump barbel	vikaponta
ching'wena	long crocodile	ving'wena

Thus **vimuswe**, already given, denotes *armies of white ant.*

To this list, for the sake of completeness, must be added by anticipation certain other verbal nouns, the formation of which will be explained in later chapters.

(a) *Prefixes*: singular, **cho-**; plural, **vyo-**.—**Chintu**, or **vintu**, is understood. Thus **kulusa** is to be dangerous, making **cha-kulusa**, contracting to **cholusa**, a thing of danger, a peril. Similarly, in the plural, **vya-kulusa** becomes **vyolusa**, perils. Typical examples are:

<i>Singular</i>	<i>Verb Root</i>	<i>English</i>	<i>Plural</i>
chotwala	-twala, bear	fruit	vyotwala
chovimba	-vimba, swell	swelling	vyovimba
chovwala	-vwala, wear	garment	vyovwala
chopyerera	-pyera, sweep	broom	vyopyerera
chokumbirako	-kumba, dig	thing for digging with, spade, etc.	vyokumbirako
cholyerapo	-lya, eat	thing for eating on, table	vyolyerapo
choulilamo	-ula, carry	thing for carrying in, vessel	vyoulilamo

(b) *An action done haphazard* is often denoted by **chi-** prefixed to a reduplicated verb-stem in final **-e**. Such words, though used as adverbs (see p. 128), are strictly nouns of Class 4, without plural forms. Examples:

<i>Verb Root</i>	<i>Noun</i>	<i>English</i>
-lala, sleep	chilalelale	sleeping now here, now there
-lawira, speak	chilawirelawire	talking incoherently
-senga, beg	chisengesenge	asking for the sake of asking
-lya, eat	chilyelye	indiscriminate eating
-mvwa, hear	chimvwemvwe	gossiping
-ya, go	chilyeye	going off not knowing where

(c) *An action done by chance* is often expressed by prefixing **chimu-** (or **chim-**) to the applied form of a verb with suffix **-mo**. Thus from **-tula**, guess, comes **chimtuliramo**, a guess. Such nouns are more commonly treated as adverbs, and are dealt with in Chapter X.

Class 5.—Nouns of this class are subdivided under four heads, the plural prefix in each case being **ma-**.

(i) *Prefixes*: singular, **li-**; plural, **ma-**.—Except with **li-** words of two syllables (when it is retained for euphony), the **li-** prefix is dropped and is replaced by **ma-**. Thus:

<i>Singular</i>	<i>English</i>	<i>Plural</i>
liwata	duck	mawata
litepo	leaf	matepo
likuwi	vulture	makuwi
liluwa	flower	maluwa

<i>Singular</i>	<i>English</i>	<i>Plural</i>
llaka	brand	malaka
lipewa	kidney	mapewa
lipembe	tower	mapembe
lisasango	hornet	masasango
lipapiko	wing	mapapiko
But—		
linga	stockade	malinga
liwa	stone (bird, mouse) trap	maliwa
lizu	word	malizu
livwa	notch	malivwa
lito	earth	—
Irregular in their plural formations are :		
lino	tooth, tusk	menu
liso	eye	menso

(ii) *Prefixes : singular, lu- ; plural, ma- (prefixed to the singular lu-, which is retained).*—Common examples :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
luwanza	court, compound	maluwanza
luwango	(flat) basket	maluwango
lupi	palm of hand	malupi
lupya	bush-fire	—
lupuno	loop	malupuno
lwayo (lu-ayo)	foot, foot-print	malwayo, spoor
lukasa	” ”	makasa, spoor
lukoro	verandah	malukoro
lusito	game-fence	malusito
lupiri	hill	malupiri ; mapiri, range of hills
lufuko	earth, soil	—
lukanza	bad temper	—
luko	generation	maluko
lukumbi	cloud	makumbi (irreg.)
lulezi	sky	—
lukungu	dust	—
lukunku	bottle	malukunku
luwezi	knife	maluwezi
luwambe	rock	maluwambe
lunsa	dirt ; sweetness	—
lupande	yard (3 ft.)	malupande
luwa	goat-kraal	maluwa
luso	skill, neatness	—
lulilo	flat bowl, plate	malulilo

(iii) *Prefixes: singular, various; plural, ma-, prefixed to the singular form.*—The variety of these singular forms is no doubt due to the elision of the syllable *li-* or *lu-*. Many of the commonest words in the language belong to this subdivision, which in addition usually includes any word borrowed from the English language of which the form is unlike (in prefix) any Nsenga noun, and which therefore cannot instinctively be assimilated into any other class. Thus **kalenda** (*calendar*) has, by virtue of its initial syllable, dropped into Class 8; but **galimoto**, *motor-car* (with syllables inverted!), finds itself in Class 5, among imported words.

As examples of Nsenga nouns in this subdivision of elided prefixes may be given:

<i>Singular</i>	<i>English</i>	<i>Plural</i>
saŵl	fish	masaŵl
vumo	stomach, womb	mavumo
zina	name	mazina
koza	ivory bracelet	makoza
sisi	hair	masisi (<i>rare</i>)
silu	idiot	masilu
pewa	shoulder	mapewa
sumbi	egg	masumbi
ŵende	pounding-mortar	maŵende
zungo	noise	mazungo
sanga	the bush, patch of uncultivated ground	masanga
siku	day	masiku
tete	reed	matete
fumo	spear	mafumo
tumwa	talisman, charm	matumwa
ŵanga	scar	maŵanga
tuvi	dung	matuvi
tenga	pool	matenga
pumba	swelling	mapumba
ziŵa	breast	maziŵa, <i>milk</i>
ŵengwa	powder-horn	maŵengwa
zuŵa	sun, day	mazuŵa
pira	head of millet	mapira
lero	to-day	—
maillo	yesterday, to-morrow	—
dera	direction	madera
chesi (5)	bull-frog	machesi
chesi (4)	"	vyesi (4, <i>pl.</i>)
kumi	ten	makumi
vumba	scent of animal	mavumba
sondo	roof-pole	—

(iv) *Nouns in plural number only: prefix, ma-.*—A number of these are nouns proper, which never possessed, or have lost, their singular forms. But the vast majority are derived from verb-stems, to which is added the syllable **ma-** as a prefix.

(a) NOUNS PROPER. PLURAL ONLY. Examples:

manzi	water	mata	saliva
mandu	craving for meat	masi	dregs (of beer)
mangaŵa	debt	manzyere	left-hand side
mano	wits, sense	mankwala	drug, medicine
machila	hammock	mamvwere	long hair, mane
macheche	reed screen	maloza	misfortune
mamba	scales of fish	mainza	rainy season
matika	mud	mamfwa	unfair share
mame	dew	manche	alertness
mala	intestines		

(b) VERBAL NOUNS. PLURAL ONLY.—For the most part these nouns are formed from the applied stem of verbs either in their active or passive voices, their final syllable being **-o**, or occasionally **-e**. They are more fully described on p. 193, but a few examples may be given here.

makulilo	growth	mapakilo	abundance
makutilo	satiety	makwerero	ladder
mapuzumukilo	escape	mapailo	killing
malongosolewe	explanation	machitiwilo	method of action, make
mapozero	creating	mamangiwilo	building
mapozewero	being created	malipiro	pay

Some such nouns, however, are formed from the simple verb-stem, as:

mafina	pus	malusi	vomit
manjenje	ague	maloto	dream
malilo	wailing, funeral	magapigapi	wave

Class 6.—*Prefixes: singular, u- (or a coalesced u- making w-); plural (if any), ma-.*—The majority of nouns in this class express abstract ideas, and so possess no plural forms.

(i) SINGULAR ONLY.

untu	human nature	ukali	bad temper
untoni	evidence	uweme	goodness
utali	length, height	uswenswe	fun, skill
utonto	smallness	ukuka	fine twine; so, bird-trap
ufipa	blackness	usiku	night
ukuru	greatness	utenda	illness (in abstract)

uchlweta	shepherding	unjaru	fickleness
uchenjezi	cunning	wenye	lying
Unsenga	Nsenga country	wana	childhood
uzilo	black lead	wamba	shabbiness
uzingo	tendon, gut	wanoŵene	liberty
usaru	sewing cotton	wanangwa	generosity
ukwe	refusal (to go, do)	winji	multitude
uterezi	slipperiness	wite	call, calling
ukurukazi	old age	wivi	theft
ulanda	distress	wowa	fear
ululu	acidity	wanga	poison
umi	life	walwa	beer

As will be seen later on, the majority of these words are formed from adjectives and concrete nouns. The **u-** prefix, indeed, can be attached to any adjectival root, and to almost any substantive of suitable meaning, in order to denote an abstract quality. For example :

<i>Concrete Noun</i>	<i>English</i>	<i>Abstract Noun</i>	<i>English</i>
lucheche (5)	infant	ulucheche	infancy
mpofu (3)	blind person	umpofu	blindness
chipuŵa (4)	idiot	uchipuŵa	idiocy
malete (1, <i>irreg.</i>)	mischief-maker	umalete	mischief-making

Normal nouns of Class 1, and some of Class 3, drop the initial **m-** or **mu-** before the **u-** prefix is attached, as for example :

mkavu (1)	pauper	ukavu	poverty
mkatasi (1)	lazy person	ukatasi	laziness
muzya (1) [mu-uzya]	slave	uzya [u-uzya]	slavery
mwanansi (1) [mu-anansi]	friend	wanansi [u-anansi]	friendship
mfwiti (3)	witch	ufwiti	witchcraft
mfumu (3)	chief, king	ufumu	kingship

(ii) SINGULAR AND PLURAL.—Among nouns of this class, having plural forms, are the following :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
ufumu	kingdom	maufumu
utaŵo	grid for grilling	mautaŵo
uta	bow	mauta , <i>weapons</i>
uswa	nest, or pair, of pigeons	mauswa
uzima	game-pit	mauzima
uzu	grass	viuzu (4, <i>pl.</i>)
ulwendo	journey, party of travellers	maulwendo
ungano (<i>also</i> 5)	assembly	maungano

<i>Singular</i>	<i>English</i>	<i>Plural</i>
uchende	(act of) adultery	mauchende
ukonde	game-net	maukonde
ukweo	merchandise, barter	makweo
ulo	place	malo, <i>place, camping-ground</i>
		maulo, <i>sleeping-places in hut</i>
ulalo	bridge	maulalo
ulowo	fish-hook	maulowo
upapa	blade (of knife, etc.)	maupapa
usako	down, fine hair	masako
wato	canoe	mawato
walo	village square	mawalo
wendo	mouse-hole	mawendo

(iii) SINGULAR AND PLURAL IDENTICAL.—Three nouns of this class make no change in the plural ; they are :

ulungu	bead
uzimbwa	(small) bead
ukombwe	long, stone bead

N.B.—*Many beads* is thus **Ulungu unyinji** (see p. 29).

Class 7.—Singular only. Prefix, ku-.—This class consists of the Infinitives of verbs, both in their active and passive voices, and is freely used, as by no means all Chinsenga verbs have their corresponding nouns proper *To kill*, for example, is the usual word for *murder*, though *theft* (**wivi**) is a noun proper. Gerunds are unknown in the language, and such a sentence as *Seeing is believing* would therefore be rendered *To see is to believe*, both *to see* and *to believe* being, when translated, nouns of Class 7. A few example, are all that are necessary here, though it should be explained that all infinitives are formed by prefixing the syllable **ku-** to the stem of the verb. Nouns of this class have no plural forms. Among commonly-used words are :

kupaya	murder	kupaiwa	being killed
kukolwa	drunkenness	kutonzyewa	being slandered
kuvina	dancing	kunyatiwa	being beaten
kulota	dreaming	kulangiwa	punishment
kutya	playing catch with ball, top, etc.	kulokwa	being soaked with rain
kulima	cultivation	kusulushiwa	oppression

Three words, all denoting parts of the human body, are, however, exceptional. Each has an irregular plural of Class 5, and a singular of Classes 5 or 7. They are placed here, since in common speech the singular is normally heard with concords of Class 7. They are :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
kwanja (5 or 7)	hand	manja (5 only)
kwendo (5 or 7)	leg	mendo (5 only)
kwatu (5 or 7)	ear	matu (5 only)

Class 8.—*Prefixes : singular, ka- ; plural (if any), tu-.*—Nouns of this class can be divided into three main categories.

(i) **DIMINUTIVES.**—The class-prefixes are extensively added to nouns of any class whatsoever to denote smallness, just as **chi-** and **vi-**, when so prefixed, signify greatness. Thus **ng'anda** (3), *a hut*, becomes **kang'anda** (8), *a little hut* ; plural, **tung'anda** (8), *little huts*. There is an unlimited number of Class 8 nouns so formed ; and, moreover, a native, when speaking of something which he instinctively pictures in his mind's eye as of small importance or dimensions, will frequently add the diminutive prefix where in English there would be no necessity for it. For example, **msaza** (1) or **kasaza** (8) is *a boy* ; **mbazo** (3) or **kambazo** (8) is *an adze* ; **chimuti** (4) or **kamuti** (8) is *a stick*. Further, there are a number of words with **ka-** prefix which, not being composite words, are not found without it, as **kera**, **kanwa** and **koni**.

<i>Singular</i>	<i>English</i>	<i>Plural</i>
kandoyo	(crawling) insect (<i>gen.</i>)	tundoyo
kampwisi	kid	tumpwisi
kera [ka-era]	razor	twera [tu-era]
kansita	moment	tunsita
kalizya	(spec. of small) scorpion	tulizya
kambandu	splinter	tumbandu
kantu	trifle	tuntu
kaluŵezi	small knife	tumaluŵezi
kapovu	bubble	tupovu
kapanda	hanging-peg	tupanda
kanyenda	needle	tunyenda
kaŵimba	spirit-hut	tuŵimba
kankombwa	ankle	tunkombwa
kang'aning'ani	firefly	tung'aning'ani
koni [ka-uni]	bird	tuni [tu-uni]
kayeko	chin	tuyeko
katende	heel	tutende
kanwa	mouth	tunwa

(ii) **ABSTRACT NOUNS.**—A large number of words of this class denote abstract ideas, and have no plural.

kawîwe	malice, hatred	kalekelezi	forgiveness
kayampu	interruption	kaŵisuŵisu	scowling
kalekano	discord	kasampu	quickness
kaso	avarice	kalembu	delay
kalimilizi	tale-bearing, sneaking	kamanmani	hot pursuit
kalongosolo	explanation	kafyoŵi	importunity
kayambamulomo	quarrelsomeness	kapate	hatred
kasansauko	intelligence	kachetechete	quiet

(iii) **GENERAL.**—Certain words bearing the diminutive prefix have, if they ever possessed it, now lost this special significance, and may denote persons or things of any magnitude. As :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
kapondo	enemy, robber	tupondo
kalango	idol	tulango
kaingo	leopard	tingo
kachenche	(act of) fornication	tuehenche
kalata	letter	tulata
kambolimboli	prison	tumbolimboli
katemo	axe	tutemo
kambwiri	hoe	tumbwiri
kamana	river	tumana
kalawelaŵe	(flash of) lightning	tulaŵelaŵe
kapyolo	line	tupyolo
—	sleep	tulo
kalevu	lintel	tulevu
kalimba	gourd piano	tulimba

Class 9.—This class, together with the two remaining, consists of locatives, *i.e.* nouns denoting place or position. The locative constructions are wholly unlike anything in any European language; but in Chinsenga, as in all Bantu tongues, they constitute an essential feature, and their use must be mastered thoroughly before the simplest sentences of every-day use can be put together correctly. For example, *Our village is a long way off* for purposes of translation must become *At-our-village is a long way off*, *at-our-village* being for all intents and purposes a locative noun (**kumunzi**), and everything describing it taking the **ku-** concord of Class 9—not the concord of **munzi**, which belongs to Class 2. Similarly, *It is slippery over*

there becomes *Over-there* (**pala**) is *slippery*. **Pala** is a preposition, but, inasmuch as it requires adjective, verb and pronoun to agree with it in their concords, it becomes practically a noun. So the Chinsenga for "It is nice at our big new village," since every word is in concord agreement with the locative noun, would read, if literally translated, "At-village at-our at-big at-new at-is at-nice."

The construction of locative sentences is dealt with in Chapter XI, and it is not necessary here to do more than give a few examples of various parts of speech which, by reason of their locative prefix, belong for purposes of concord to one or other of these three last classes of nouns.

The three locative prefixes are the three prepositions—

ku (giving nouns of Class 9), meaning *to, from, at*,
pa (giving nouns of Class 10), meaning *at, on*,
 and **mu** (giving nouns of Class 11), meaning *in, out*.

These prefixes, when attached to nouns, possessive adjectives, or adverbs, convert them into locative nouns. Used in this way the noun **munzi** (Class 2), for example, gives **kumunzi** (Class 9), **pamunzi** (Class 10) and **mmunzi** (Class 11).

Among locative nouns of Class 9 (prefix, **ku-** ; no plural) may be mentioned the following :

kumzanda	the hill-crest
kumpezyo	the end
kwasu	our home
kunsel	the farther side
kunja	the outside
kulakwa	that spot over there
kunsinde	the thick end, root
kunsongo	the thin end
kumitu	the head (of mat, bed)

Class 10.—Locatives in **pa-** ; no plural.—This prefix, combined with the **ku-** of an infinitive (Class 7), gives **po-**. Examples :

poŋisama	the hiding-place
potaukira	the crossing-place, ford
pozyokera	the bend (as in road)
pakanwa	the mouth
pakati	the middle
pavuli	the back part

pang'anda	the hut
paulera	the desert
padera	the side
pamulu	the top
panempya	the upper branches
paziko	the fireplace

Class 11.—*Locatives in mu- ; no plural.*

mluunda	the waist
mzuwa	daylight, the daytime
*muluzi	the (local) river
mnyansi	the under part
mnkonde	the close-up position
mkati	the inside
mwangu	my hut, my garden
mula	the interior over there
mulwera	running water
mmawa	the morning
mopendera (see p. 194)	method of counting
mwakuzila (see p. 171)	his method of approach
mopuzumukira (see p. 194)	a chance of escape

* *Luzi*, a noun of Class 5, is invariably found with one of the three locative prefixes, and is used only of a local river, where water-drawing, washing and bathing go on. Like our village pump, it is looked upon as the domestic property of the people living close by.

The noun **mkosi** (2), *the neck*, provides a typical example of the shades of meaning conveyed by the various locative prefixes in conjunction with a substantive.

kumkosi is *the throat* (that feels thirst), and *the back of the neck* ;
pamkosi is *the neck under the chin* ;
mumkosi is *the neck all round* (where beads are worn).

ADDITIONAL NOTES ON THE NOUN

In connexion with the Noun in its various classes, the following further points should be noticed.

(1) **COMPOSITE PLURALS.**—In the case of a noun made up of another noun and a prefix, it is necessary—in the formation of the composite

plural—that each half of the word should retain its own plural form, thus :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
kamwala	small stone	tumyala
kalucheche	small baby	tumalucheche
kamlundu	small hillock	tumilundu
kaluma	slight cut	tumaluma
kamwana	tiny child	tuwana, twana
nyamkulula	long basket fish-trap	anyamikulula
chimkoro	big ditch	vimikoro
chiluŵambe	large rock	vimaluŵambe
chimuntu	big fellow	viwantu
kamswaswato	by-path	tumiswaswato

In attaching these prefixes to nouns of Class 1, it should be noticed that the initial **m-** (when followed by a consonant) is dropped from the singular, as is the initial **a-** in the plural. Further, **mu-** disappears from **mwanalume** and **mwanakazi**, which—as will be seen later—are in reality adjectives. Examples :

<i>Simple Noun</i>	<i>Composite Singular</i>	<i>Composite Plural</i>
fulu, tortoise	kafulu	tufulu (<i>not</i> tu-afulu)
koswe, rat	kakoswe	tukoswe
kolwe, monkey	chikolwe	vikolwe (<i>not</i> vi-akolwe)
mlumbwana, young man	kalumbwana (<i>not</i> kamlumbwana)	tulumbwana (<i>not</i> tu-alumbwana)
mwanakazi, woman	kanakazi [ka-anakazi]	tunakazi (<i>not</i> tu-anakazi)
msimbi, girl	kasimbi	tusimbi
msaza, little boy or girl	chisaza	visaza

(2) QUANTITATIVE NOUNS.—To a limited degree the diminutive prefixes are used of quantity, in addition to size. Common examples are :

nyama (3), meat	kanyama, a little meat
fwaka (1), tobacco	kafwaka, a fill of tobacco
mulilo (2), fire	kamulilo, a few matches
munyu (2), salt	kamunyu, tumunyu, a pinch of salt
unga (6), flour	tuunga, a handful of flour
uchi (6), honey	tuuchi, a little honey
manzi (5, pl.), water	tumanzi, a little water

(3) **ALTERNATIVE PLURALS.**—A very few nouns have two forms each for their plural, and so must be classified as of both classes. Among such are :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
mkombankoto (1 and 2)	index finger	{ amkombankoto (1) mikombankoto (2)
mkulula (1 and 2)	{ (long narrow) mouse trap	{ amkulula (1) mikulula (2)

(4) **RIVERS.**—All rivers, with the single exception of the Lwangwa (5), are spoken of as persons, and are of Class 1.

[N.B.—All nouns, verb-roots, etc., mentioned in lists or in the letterpress should be committed to memory, as they will not again be given in the vocabularies.]

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CHAPTER II

THE CLASS PARTICLE AND THE RELATIVE PARTICLE

Class Particle.—It is now necessary to endeavour to explain more fully what is meant by the prefix-agreement between various parts of speech, which is known as their Concord. It has been already stated that the substantive in a sentence gives the clue to this agreement, and that all adjectives, verbs, numerals and pronouns used to describe it must so vary their prefixes as to agree with it in number and person. Thus, for example, *My long belt* is **Chikoŵe changu chitali**; *My long belts* is **Vikoŵe vyangu vitali**, the **chi-** prefix running through the singular forms, and the **vi-** prefix those in the plural. The key to these sentences is, in each case, the initial syllable of the noun—in this instance one of Class 4—known as its Class Particle. Similarly each other class of noun has its own class-particle, or representative prefix, characteristic of its formation in both its singular and plural numbers.

Class 2 nouns, for example, have normally **mu-** as their singular prefix, and **mi-** in the plural; consequently their class-particles are the representative letters **u** and **i**. Similarly Class 8 nouns are formed with **ka-** and **tu-**, and these syllables are their class-particles; and so on. The complete list is as follows.

Class	Singular			Plural	
	Example	English	Class Particle	Example	Class Particle
1	msaza	child	u-	asaza	a-
2	munzi	village	u-	minzi	i-
3	nzovu	elephant	i-	nzovu	zi-
4	chipupa	wall	chi-	vipupa	vi-
5	liluŵa	flower	li-	maluŵa	a-
	lukoro	verandah	lu-	malukoro	a-
6	uta	bow	u-	mauta	a-
7	kukolwa	drunkenness	ku-	—	—
8	kamana	river	ka-	tumana	tu-
9	kunsinde	root	ku-	—	—
10	paulera	desert	pa-	—	—
11	muluunda	waist	mu-	—	—

The use of these particles will be explained later. Meantime, it has already been stated that a noun, when qualified by one or more of four parts of speech, brings them into concord agreement with itself by causing them to adopt its own particular prefix. This prefix, which varies with each class of noun, singular and plural, is the Class Particle, as given in the preceding table.

A thorough knowledge of these representative syllables is most essential, and will immensely simplify the learning of concords when the chapters on the adjectives, verbs, pronouns and numerals are reached, for they depend entirely for their various prefixes on these Class Particles. Indeed, it is scarcely too much to assert that, when these are mastered, the chief difficulty has been surmounted on the road to correct speech. The following paragraph is a case in point.

Relative Particle.—This is practically the genitive or possessive particle—the equivalent of the English *of*, and in Bantu languages is always in agreement with the thing possessed. Thus, *The chief's axe* must be rendered *The axe of the chief*, the particle *of* being in concord with the word *axe*, i.e. a singular noun of Class 8. Similarly with *The woman's maize*: the *of* must carry the concord of *vitonga*, a plural noun of Class 4.

The Relative Particle is formed for each class and number by the letter *-a* preceded by the Class Particle, contracting in each case for the sake of euphony. Take, for example, *The hoes of the young men*. The Relative Particle must agree with *hoes*, *tumbwiri*, Class 8, plural. The Class Particle, or representative syllable, of this class and number (see previous table) is *tu-*. This, combined with *-a*, gives *tu-a*, *twa*, as the particle required; and *The young men's hoes* is rendered *Tumbwiri twa alumbwana*. Other examples are given below.

The complete list of Relative Particles is as follows.

Class	Example	English	Singular Particle	Plural Particle
1	mwanakazi	woman	u-a=wa	a-a=a, Wa
2	munga	thorn	u-a=wa	i-a=ya
3	nkalamo	lion	i-a=ya	zi-a=zya
4	chiwate	basin	chi-a=cha	vi-a=vya
5	lizu	word	li-a=lya, la	a-a=a, Wa
	luwezi	knife	lu-a=lwa	a-a=a, Wa
6	ulowo	fish-hook	u-a=wa	a-a=a, Wa
7	kunena	conversation	ku-a=kwa	—
8	kanyenda	needle	ka-a=ka	tu-a=twa
9	kunsongo	thin end	ku-a=kwa	—
10	pakanwa	south	pa-a=pa	—
11	mumkosi	—	mu-a=mwa	—

N.B.—This particle is used also to translate the English word *for*, as *lito la ng'anda*, *earth for the hut*, i.e. for mudding it; *wa masumbi*, *the-one-for eggs*, i.e. the egg-buying boy.

The following sentences are examples of the way in which the possessive or genitive case is dealt with in Chinsenga.

Mkeka wa mulwendo.	Liwa la msaza.
The traveller's palm mat.	The little boy's stone trap.
Mtenje wa ng'anda.	Mitenje ya mang'anda.
The hut roof.	The huts' roofs.
{ Ntumba zya analume.	
{ Mantumba a analume.	Maluwezi a Anjerezi.
The men's grain-bins.	The Englishmen's knives.
Zina la munzi wa mfumu.	Manzi a maluwa.
The name of the chief's village.	Water for the flowers.

EXERCISE 1

[The usual practice of printing a key to the exercises at the end of the book has not been followed in this manual, as involving unnecessary trouble and waste of time. It is suggested that the reader, when translating, e.g., from the Chinsenga, should temporarily cover over the English with a slip of paper, only allowing himself to look at the key—sentence by sentence—after having himself translated each. By covering up each side alternately, each exercise can in this way be made to serve a double purpose.]

Translate into English :

1. Nongo ya mwanakazi.	The woman's water-pot.
2. Maliwa a wana.	The children's stone traps.
3. Menu a nkalamo.	The lion's (or lions') teeth.
4. Ndalama zya mfumu.	The chief's money.
5. Koza la msimbi.	The girl's ivory bracelet.
6. Tutemo twa mmbiri.	The headman's axes.
7. Mulyango wa ng'anda.	The door of the hut.
8. Manzi a mbuzi.	Water for the goats (or goat).
9. Mwana wa Mzungu.	The European's child.
10. Tupa wa chera.	A metal file.
11. Nzimbo zya nkumbarume.	The hunter's songs.
12. Azukuru a mkurukazi.	The old man's grandchildren.
13. Chakulya cha chikwiwa.	The food of the bush-buck.
14. Wene a chanza.	The owners of the fish-weir.
15. Luwango lwa mwana.	The child's flat basket.

Translate into Chinsenga :

1. The teacher's sleep.	Tulo twa msambizi.
2. The fish's mouth.	Pakanwa pa sawi.
3. The hare's wits.	Mano a kalulu.
4. The elephant's tusks.	Minyanga ya nzovu.

- | | |
|-----------------------------------|------------------------|
| 5. Porters for the journey. | Aviya a ulwendo. |
| 6. The fickleness of women. | Unjaru wa anakazi. |
| 7. Bamboos for the roof. | Asasu a mtenje. |
| 8. The young woman's diligence. | Ntina ya msimbi. |
| 9. The people's hearts. | Mitima ya wantu. |
| 10. The loafers' poverty. | Ukavu wa achinkande. |
| 11. The wagtails' feathers. | Ngala zya anyatyetye. |
| 12. The cook's dirt. | Lunsa lwa chipika. |
| 13. The leopards' ears. | Matu a tuingo. |
| 14. The great lion's foot. | Kwendo kwa chinkalamo. |
| 15. The forbearance of Europeans. | Kalekelezi ka Azungu. |

CHAPTER III

THE ADJECTIVE (I)

(1) **Descriptive and Quantitative.**—These may be dealt with under four heads, only one of which contains adjectives proper. For the sake of completeness it is necessary also briefly to describe the three remaining formations; but, owing to the over-lapping of various parts of speech in Bantu languages, it becomes impossible not to anticipate, and two at least of these adjectival formations cannot thoroughly be understood until later chapters in the manual have been reached.

(i) *Adjectives Proper.*—These number only some two dozen, but are in general and constant use. They are made to agree in prefix with the nouns or pronouns which they are used to qualify, according to class and number. The prefix used is (in every case but one) the class-particle, or representative syllable (*see* previous chapter). The exception is the formation of adjectives agreeing with singular nouns of Class 1, when in place of the class particle *u-* is substituted the very usual noun-prefix of Class 1, singular, *mu-* or *m-* (the former before *l*, *w*, *ŵ*, *y*, and all vowels; the latter before consonants). The two formed regularly are *wendi* and *wonse*.

The following list exhausts all the adjectives proper in the Nsenga language.

<i>Adjective</i>	<i>English</i>	<i>Class I, Singular</i>
-tali	tall, high, long, far	mtali
-fupi	short, near	mfupi
-kuru	large	mkuru
-tonto	small	mtonto
-nyandi	"	mnyandi
-nyansyo	"	mnyansyo
-weme	good, pretty	muweme
-ŵipa, -ipa	bad	muŵipa
-ŵi	"	muŵi

<i>Adjective</i>	<i>English</i>	<i>Class I, Singular</i>
-flpa	black	mflpa
-tuwa	white, clean	mtuwa
-sweta	bright, dark red	msweta
-lume	male	mulume
-analume	"	mwanalume
-kazi	female	mkazi
-anakazi	"	mwanakazi
-nyinji	much, many, a lot of	mnyinji
-naka	soft, wet	mnaka
-nana	"	mnana
-yumu	hard, dry	muyumu
-myelele	cool, cold, insipid	mmyelele
-wisi	unripe, uncooked, (water) unboiled	muwisi
-pepu	easy, light	mpepu
-kali	fierce, sharp	mkali
-endi	real, true, proper	wendi
-onse	every, all	wonse

It will be noticed from the following examples of adjectival concords that adjectives proper are normally (though by no means always) placed after the nouns which they are used to describe :

Mwana mtonto.
A small child.
Manzi amyelele.
Cold water.
Kwanja kwendi.
The right hand.
Achimbwete anyinji.
A lot of zebra.
Mbowo ikali.
A fierce buffalo.

Tumbwiri tutonto.
Small hoes.
Nyula zinaka.
Wet clothes (or cloths).
Nkani zyendi.
News which is true.
Unyinji walwa.
Large quantities of beer.
Vyotwala viwisi.
Unripe fruit.

EXERCISE 2

Translate into English :

1. Minjira ituwa.
2. Munyu unyinji.
3. Mambwina atali.
4. Vyulu vikuru.
5. Makoza apepu.
6. M' ukali.
- 7

Clean clothes.
A lot of salt.
Deep game-pits.
Large anthills.
Light ivory bracelets.
A sharp thorn.
Bad evidence.

8. Chopyerera chifupi.	A short broom.
9. Potaukira paweme.	A good ford.
10. Njoka zitali zinyinji.	Many long snakes.
11. Manzi a mvula.	Rain water.
12. Nyama ya mnjiri.	Wart-hog meat.
13. Kumzanda kwa lupiri.	The crest of the hill.
14. Sisi lifipa la bongwe.	The baboon's black hair.
15. Chipupa chitali cha ng'anda ikuru.	The high wall of the big hut.

Translate into Chinsenga :

1. Real liberty.	Wanoŵene wendi.
2. Red calico.	Nyula isweta.
3. Unripe millet.	Mapira aŵisi.
4. The spoor of the roan antelopes.	Makasa a ampenembe.
5. Water from the hot spring.	Manzi a kaŵiruŵiru.
6. Many white birds.	Tuni tunyinji tutuŵa.
7. Soft porridge for little children.	Nsima inaka ya ŵana atonto.
8. The European's real name.	Zina lendi la Mzungu.
9. Pretty young women.	Asimbi aweme.
10. A chief of many years (of age).	Mfumu ya virimika vinyinji.
11. Long trees for firewood.	Vimiti vitali vya nkuni.
12. Great heaps of stones.	Akamwira akuru a myala.
13. The shepherd's few goats.	Mbuzi zitonto zya chiŵeta.
14. The women's short pestles.	Minsi ifupi ya anakazi.
15. The affair of the elephant's tusks.	Mlandu wa minyanga ya nzovu.

(ii) *Verbal Adjectives*.—These are of common use, and a knowledge of their formation will be found necessary for even the most elementary conversation.

The most frequently used is an Infinitive preceded by a relative particle in agreement with the particular noun qualified. **Kununka**, *to smell*, gives **tenga** (la-kununka=) **lonunka**, *a pool of smelling, a smelly pool*. Monosyllabic verb-stems do not contract. Examples :

<i>Verb</i>		<i>Adjectival Use</i>	
ku-tang'a	be strong	ng'anda zyotang'a	strong huts
ku-ŵola	be rotten	nyama yoŵola	rotten meat
ku-lwala	be ill	kaingo kolwala	a sick leopard
ku-lumata	be sharp	luŵezi lolumata	a sharp knife
ku-pya	be hot	manzi akupya	hot water

Another construction covers such expressions as *a dining-hut*. This is rendered *a hut for-eating-in*, the single word *for-eating-in*

being a verbal adjective, formed from the verb *ku-lya*, *to eat*, and agreeing in class and number with *hut*, thus : **ng'anda yolyeramo**.

For such constructions what is called the Applied form of the verb-stem is used, having the sense of purpose. Thus **kupika** is *to cook*, **kupikira** *to cook for* ; **kulemba** *to write*, **kulembera** *to write to, to write for*. In other words, the final **-a** of the verb-stem is replaced by **-era** or **-ira** according to the vowel in the penultimate syllable of this stem, thus :

<i>Penultimate Vowel of Verb Stem</i>	<i>Applied Form in</i>
e or o a, i or u	-era -ira

Examples :

<i>Verb Stem</i>	<i>English</i>	<i>Applied Form</i>
-pika	cook	-pikira
-ula	take, carry	-ulira
-pepa	smoke (tobacco)	-pepera
-suka	wash	-sukira
-pyera	sweep	-pyerera
-manga	lie, build	-mangira
-mwa	drink	-mwera
-leta	bring	-letera
-vwala	wear, put on clothes	-vwalira
-tapa	draw (water, beer, sand, etc.)	-tapira
-kumba	dig	-kumbira
-pota	mix (porridge)	-potera
-punsha	steal	-punshira

What may be termed the Prepositional or Adverbial Enclitic (see further, p. 125) is added to the end of the applied form of the verb to denote *with*, *in*, *on*, and is found in three forms :

-ko, *with* ; **-po**, *on, at* ; **-mo**, *in, out, (of day) on*.

Thus :

Minjira yovwalila.
Clothes for wearing.
Chotapiramo manzi.
A thing for drawing water in.

Ng'anda yovwalilamo.
A hut for dressing in.
Chikololo chopeperako.
A pipe for smoking with.

Two points, however, should be noted :

(a) The applied form is often used without the enclitic, exactly as in English :

Kanyula kopukutira.
A cloth for dusting.

Kanyula kopukutirako.
A cloth for dusting with.

(b) Purpose should be distinguished from locality, as :

Ntumo yotapirako manzi.
A cup for drawing water with.

Mchera wotapapo manzi.
A well for drawing water at.

Matepo olalapo.
Leaves to sleep on.

(iii) Substantival Adjectives, formed by the use of a noun preceded by the relative particle, as :

<i>Noun</i>	<i>English</i>	<i>Derived Adjective</i>	<i>English</i>
moyo (2)	life	-amoyo	live
ufumu (6)	kingship	-aufumu	regal
manzi (5, <i>pl.</i>)	water	-amanzimanzi	watery
msipu (2)	green grass	-amsipu	green (in colour)
chitema (4)	price	-achitema	valuable
ulumbwana (6)	youth	-aulumbwana	youthful
mazuzu (5, <i>pl.</i>)	wonder	-amazuzu	wonderful
mchinzi (2)	honour	-amchinzi	honourable
nzeru (3, <i>pl.</i>)	sense	-anzeru	clever, sensible
chera (4)	metal	-achera	of metal

(iv) Adverbial Adjectives, formed from the relative particle combined with an adverb, such as :

<i>Adverb</i>	<i>English</i>	<i>Derived Adjective</i>	<i>English</i>
lomba	now	-alomba	new
kale	long ago	-akale	old
kofyokofyo	squelch ! squelch !	-akofyokofyo	squelching
tyala	for no reason	-atyala	ordinary, empty
		-atyalatyala	quite useless

N.B.—When two adjectives are used to describe a plural noun the *na* (*and*) is omitted. Thus, *Ewona ng'ombe ziweme na zikuru* is not *He saw good big oxen*, but *He saw good oxen and big oxen* (i.e. separate beasts).

(2) **Demonstrative**.—Under this heading one would expect to find the Articles, Definite and Indefinite, or their equivalents. The latter

does not exist in Bantu languages ; and the Definite Article, *the*, is expressed either by the Demonstrative, *that*, or (when the noun in question is the object of a verb) by the insertion of the Pronominal Infix in the verb itself (see pp. 71-2). In point of fact, the Definite Article is more often than not omitted altogether in both forms.

In Chinsenga the Demonstrative Adjectives are seven in number, two denoting *this, these*, and five denoting *that, those*. The particular form used depends upon the distance from the speaker of the person or thing referred to.

The simplest of them all, used to denote something which is very near, is formed for each class and number by prefixing the class-prefix to the syllable *-no*, thus :

Charo chino.	Nkuku zino.	Zungo lino.
This country.	These chickens.	This noise.
Kansita kano.	Tumpwisi tuno.	Misambo ino.
This moment.	These kids.	These boughs.

The formation of the remaining Demonstratives is somewhat less regular, but in every case they will be found to contain the representative syllable of their particular class and number. Thus in Class 3 the class-particles are : singular, *i-* ; plural, *zi-* ; and their Demonstratives are :

Singular : ino, iyi, iyo, ila, ilaya, iyo ya, ya.
Plural : zino, izi, izyo, zila, zilazya, izyo zya, zya.

The complete table is given below, the columns being numbered in order to particularize the exercises : 1, denoting nearness ; 2, middle distance ; and the remaining numbers remoteness. There is little difference between the meanings of words in columns 3, 4 and 5 ; and those in the last column are merely emphatic forms of those in column 4.

It will be noticed that the Demonstratives of column "That (2)" are formed by prefixing the class-particle to the syllable *-la* ; while those in (3) and (4) reduplicate by suffixing their corresponding relational particles.

In Chinsenga the Demonstratives often precede the nouns they qualify, as in English. The

atives often precede the nouns
 rial.

DEMONSTRATIVES.

Class	Noun Example	This (1)	This (2)	That (1)	That (2)	That over there (3)	That over there (4)	That over there (5)
1	mulwendo alwendo	uno wano	uyu awa	uyo awo	ula wala	ulawa wala wa	uyo wa awo wa	wa wa
2	muuyu miuyu	uno ino	uyu iyi	uyo iyo	ula ila	ulawa ilaya	uyo wa iyo ya	wa ya
3	njoka njoka	ino zino	iyi izi	iyo izyo	ila zila	ilaya zilazya	iyo ya izyo zya	ya zya
4	chilimba vilimba	chino vino	ichi ivi	icho ivyo	chila vila	chilacha vilavya	icho cha ivyo vya	cha vya
5	likuwi makuwi	lino wano	ili awa	ilo awo	lila wala	lilala wala wa	ilo la awo wa	la wa
	lupande malupande	luno wano	ulu awa	ulo awo	lula wala	lulalwa wala wa	ulo lwa awo wa	lwa wa
6	utaŵo mautaŵo	uno wano	uyu awa	uyo awo	ula wala	ulawa wala wa	uyo wa awo wa	wa wa
7	kulima	kuno	uku	uko	kula	kulakwa	uko kwa	kwa
8	kantu tuntu	kano tuno	aka utu	ako uto	kala tula	kalaka tulatwa	ako ka uto twa	ka twa
9	kumpezyo	kuno	uku	uko	kula	kulakwa	uko kwa	kwa
10	pozyokera	pano	apa	apo	pala	palapa	apo pa	pa
11	mzuwa	muno	umu	umo	mula	mulamwa	umo mwa	mwa

The stress of the accent in pronunciation accounts for the difference in spelling in columns 3 and 4. **Ulawā** has the accent on the first **a** (**ulāwa**), and must therefore be spelt as one word; whereas **uyo wa** has accents on the **u** and the **a** (**úyo wá**), and is therefore two words. And so throughout the columns.

EXERCISE 3

ntumo (3), (gourd) cup.
mbete (3), calabash, jug, large cup.
msuko (2), pot or basin (for washing the person).
nchoncho (3), spoon (originally of carved bamboo).
ntaro (3), cooking-pot (for porridge).
chinkombe (4), small cooking-pot (for relish).
ndiwo (3), relish.
mtiko (2), stirring-stick.

chira (4), dance.
msambo (2), branch, bough.
mnyenda (2), needle.
mfuti (3), gun, rifle.
chipembere (1), rhinoceros.
mbolyo (3), mbyolo (3), hole, window.
mwevu (2; myevu), beard.
-laŵa, taste (beer or relish).
nipe (n. nipeni), give me.

copula, is, are.

Translate into English :

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Nongo yotapiramo manzi. 2. Ng'wena zila ni zikali. 3. Muuyu ni chimuti chinaka. 4. Nipe cheso icho chikuru. 5. Lulilo ulo na mtiko uyu. 6. Vikonde viwisi vya wamakweo ula. 7. Icho chopeperamo fwaka. 8. Makasa wala a chipembere. 9. Nipeni tutemo uto na kam-bazo. 10. Nsita yopikiramo nsima. 11. Kamwana ako ka mfumu. 12. Chau ichi cha mawato. | <p>A pot for drawing water with.
 Those (2) crocodiles are fierce.
 The baobab is a soft tree.
 Give me that (1) big ladle.
 That (1) plate and this (2) stirring-stick.
 That (2) salesman's unripe bananas.

 That (1) thing for smoking tobacco in.
 That (2) rhinoceros spoor.
 Give me those (1) axes and an adze.

 The time for cooking porridge.
 That (1) small child of the chief.
 This (2) landing-place for canoes.</p> |
|---|--|

Translate into Chinsenga :

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Give (pl.) me those (2) red flowers. 2. This (2) pestle and this (2) mortar. 3. This (1) tall man's children. 4. That (1) bark-rope for building the kraal. 5. Those great baboons over there (3). 6. This (2) new canoe is a bad one. 7. Those (1) pots for cooking relish in. 8. This (1) green pole is long (enough). 9. Those (2) carriers' loads are light. 10. These (2) bags of salt are wet. 11. The thick end of the stick is (too) short. 12. These (2) calabashes for drinking beer in. | <p>Nipeni maluwa wala asweta.
 Munsu uyu na wende ili.
 Wana a muntu uno mtali.
 Nzizi izyo zyomangira luwa.
 Abongwe wala wa akuru.
 Uyu wato walomba ni uwipa.
 Vinkombe ivyo vyopikiramo ndiwo.
 Chimuti chino chiwisi ni chitali.
 Viya vya atwali wala ni vipepu.
 Nkomwa izi zya munyu ni zinaka.
 Kunsinde kwa kamuti ni kufupi.
 Mbete izi zyomweramo walwa.</p> |
|--|--|

SUCH, SAME, ALL, THE WHOLE, ANY, ALONE, ONLY.

Such has two forms, denoting *like this* and *like that*, both of which are built on the adverbs *teti*, *like this*, and *tetyo*, *like that*. The

adjectival roots prefix the letter *o-* to these adverbs, and the concords for each class and number follow quite regularly by prefixing to the resultant roots *-oteti* and *-otetyo* the necessary class-prefix. Adjacent vowels coalesce for the sake of euphony, thus :

Vilwani vyoteti (*i.e.* vi-oteti).
Wild beasts like these.
Tunyenda tutonto totetyo.
Little needles like those.

Kaŵiŵe koteti (*i.e.* ka-oteti).
Hatred such as this.
Imbwa zyotetyo.
Such dogs as those.

Same is similarly denoted by prefixing the class-particles to the root *-amene*, adjacent vowels coalescing. When used predicatively *-amene* is often, for the sake of emphasis, followed by one or other of the Demonstratives denoting *that*, as in English we have *that same one*, *that very one*.

Uyu ni mseo wamene [u-amene].
This is the same road.
Kamana ni kamene kala.
The river is that same one.

Chisinga chamene [chi-amene].
The same tree-stump.
Ng'wena yamene iyo.
That very crocodile.

All is formed in the same way by prefixing the class-particles to the root *-onse*, the singular number meaning *the whole*. Examples :

Munzi wonse [u-onse].
The whole village.

Minzi yonse [i-onse].
All the villages.

Nkalamo izyo zyonse.
All those lions.

Vitonga vyonse.
All the maize.

Chisaro chonse.
All the summer.

The whole, complete and intact, is *-a msuma*, as :

Ulalo ni wa msuma.
The bridge is intact.

Any you like.—The root *-onse*, with the necessary concord, preceded by the Present Tense of *-li*, *be* (see p. 76), is used to denote *anybody*, *anything*, *whatever*, *which you like*, in both singular and plural. Thus :

Chiri chonse.
Any thing.

Tutemo tuli tonse.
Any axes you like.

In common speech, however, the auxiliary verb is often omitted ; and *anyone* is usually either *muntu* or *ŵonse* in such sentences as, *If anybody (muntu) brings a letter, tell him to wait ; Whoever (ŵonse) works for three months, I will raise his pay*. The latter sentence would thus be in the plural—*work for works*, and *their* for *his*.

Alone, only.—Here the class-prefix is combined with the root *-eka*. The singular of Class 1 is *yeka*.

Mfuti izi zyeka.

Only these guns.

Kunsongo kweka.

Only the thin end.

Asaza wala weka.

Those little girls alone.

Nipe ivyo vyeka.

Give me those only.

Katemo aka keka.

Only this axe.

Atengwa weka.

Married women only.

N.B.—When placed immediately before a Cardinal number *-eka* has a reversive meaning, *not*, thus :

Yeka umo muntu.

Not a single person.

Umo muntu yeka.

Only a single person.

The complete table of these Demonstratives is appended.

Class	Noun Example	Such as this	Such as that	The same	Every, all	Alone
1	muntu wantu	woteti woteti	wotetyo wotetyo	wamene wamene, amene	wonse wonse	yeka weka
2	mkeka mikeka	woteti yoteti	wotetyo yotetyo	wamene yamene	wonse yonse	weka yeka
3	nshaŵa nshaŵa	yoteti zyoteti	yotetyo zyotetyo	yamene zyamene	yonse zyonse	yeka zyeka
4	chikwete vikwete	choteti vyoteti	chotetyo vyotetyo	chamene vyamene	chonse vyonse	cheka vyeka
5	linga malinga	loteti woteti	lotetyo wotetyo	lamene wamene, amene	lonse wonse	leka weka
	lupi malupi	loteti woteti	lotetyo wotetyo	lwamene wamene, amene	lonse wonse	lweka weka
6	ufumu maufumu	woteti woteti	wotetyo wotetyo	wamene wamene, amene	wonse wonse	weka weka
7	kupika	koteti	kotetyo	kwamene	konse	kweka
8	kayeko tuyeko	koteti toteti	kotetyo totetyo	kamene twamene	konse tonse	keka tweka
9	kumitu	koteti	kotetyo	kwamene	konse	kweka
10	posisama	poteti	potetyo	pamene	ponse	peka
11	muluzi	moteti	motetyo	mwamene	monse	mweka

Alternative forms are : *wotetino*, etc., *such as this* ;
wotetila, etc., *such as that*.

EXERCISE 4

Translate into English :

- | | |
|-----------------------------------|--|
| 1. Chitupo choteti ni chiweme. | A fowl-house like this is good. |
| 2. Nipeni vyotwala vyamene ivi. | Give me this very fruit. |
| 3. Twera uto tweka ni twendi. | Only those razors are proper ones. |
| 4. Vyulu vyonse vitali vyoteti. | All high anthills such as these. |
| 5. Lunsu ili lonse lwa alumbwana. | All this dirt of the 'boys.' |
| 6. Vyakunsei vinyinji vyoteti. | Many secrets like this one. |
| 7. Matumwa wõnse a anakazi. | All the magic charms of the women. |
| 8. Nipe maulowo akuru wêka. | Give me large fish-hooks only. |
| 9. Usaru uno na tunyenda totetyo. | This sewing cotton and needles like those. |
| 10. Mafumo aâwa kumi a tupondo. | These ten spears of the enemies. |
| 11. Alumbwana woteti a machila. | Young fellows for the hammock such as these. |
| 12. Chilundo chonse ni chifipa. | The whole four yards are black. |

Translate into Chinsenga :

- | | |
|--|-------------------------------------|
| 1. Red calicoes like these. | Nyula zisweta zyoteti. |
| 2. All murder is bad. | Kupaya konse ni kuwîpa. |
| 3. Many red ants and few black ones. | Mpasi zinyinji na amnyanyau atonto. |
| 4. Diseases of this kind are bad. | Matenda woteti naipa. |
| 5. This ⁽²⁾ scar is the same one as before. | Wanga ili ni lamene lakale. |
| 6. A wagon for carrying big stones. | Ngolo youlilamo vinyala. |
| 7. All great buffaloes are fierce. | Mbowo zyonse zikuru ni zikali. |
| 8. Long red snakes like those. | Njoka zitali zisweta zyotetyo. |
| 9. The feathers of birds like these are white. | Mangala a tuni toteti natuwa. |
| 10. A frying-pan and some plates. | Chiwaya na malulilo. |
| 11. Evidence of that sort is quite useless. | Untoni wotetyo ni watyalatyala. |
| 12. It is those ⁽²⁾ same young girls' dances. | Ni vira vyamene vila vya mandola. |

OTHER, CERTAIN, DIFFERENT, SOME, ANY.

Other, another.—There are two main words to express these adjectives, **-yake** and **-mbi**, both forming their various concords by means of the class-prefixes. Their singular formations in Class 1 should be noted. Alternative forms, less commonly heard, are **-yakene**

(or -yakwene) and -mbine. All these words do duty also for the English Indefinites, *certain*, *several* and *different*. Examples :

Nipe ntumo { iyake. { imbi. Give me another cup.	Tutemo uto { tuyake } tupepu. { tumbi } Those other light axes.
Kamana aka ni { kuyake. { kambu. This river is a different one.	Mwana wa mwanakazi { muyake. { mumbi. A certain woman's son.

Some, any.—The rendering of these words depends so entirely upon the sense, that it is impossible to lay down definite rules. They would be omitted altogether in such sentences as, "I want some porters," "Give me some water," "Have you any fruit for sale?" *Someone* is muntu, *something* is chintu or kantu; but *something to dig with* would be chokumbirako. *Some of it* (of a thing already specified) is expressed by -ko suffixed to the verb, as nipeko, *give me some*. *Some . . . others* is wambi . . . wambi. A sentence such as "I cannot find any of them" would be translated "I cannot find them—not one."

Below is given a table of these Indefinite Demonstratives, together with the formations of the only word in the language which, having no variable prefix, inflects its suffix. This is the adjective **ngaye**, *very good, splendid, excessive*. It is also used, with the meaning *very*, to emphasize the qualities of other adjectives, either as an adverb ngako, or in agreement with them in class and number. Examples :

Milimo ngayo. Splendid work.	Vimiti vitali { ngako. { ngavyo. Very tall trees.
Macheche aweme { ngako. { ngawo. Very good reed screens.	

In the sense *excessive* the meaning of **ngaye** varies according to the significance of its accompanying noun, and denotes an extreme degree, as :

Milimo ngayo. Tiring work.	Kuyenda ngako. Quick walking.
-------------------------------	----------------------------------

Class	Noun Example	Other, another	Other, another	Very good, Excessive
1	mlongosi alongosi	muyake (w̄)ayake	mumbi, umbi w̄ambi	ngaye ngaŵo
2	mutu mitu	uyuke iyake	umbi imbi	ngawo ngayo
3	nkoli nkoli	iyake ziyake	imbi zimbi	ngayo ngazyo
4	chiwate viwate	chiyake viyake	chimbi vimbi	ngacho ngavyo
5	likuwi makuwi	liyake (w̄)ayake	limbi w̄ambi	ngalo ngaŵo
	luwezi maluwezi	luyake (w̄)ayake	lumbi w̄ambi	ngalo ngaŵo
6	ulo malo	uyake (w̄)ayake	umbi w̄ambi	ngawo ngaŵo
7	kukumba	kuyake	kumbi	ngako
8	kanwa tunwa	kayake tuyake	kambi tumbi	ngako ngato
9	kumzanda	kuyake	kumbi	ngako
10	panempya	payake	pambi	ngapo
11	mwangu	muyake	mumbi	ngamo

Similarly the less familiar forms. For example :

Class 4	chiyakene	chiyakwene	chimbine
	viyakene	viyakwene	vimbine
Class 8	kayakene	kayakwene	kambine
	tuyakene	tuyakwene	tumbine

EXERCISE 5

ng'anga (3), doctor.
mkanka (2), courage.
mmbulu (2), wild dog.
nguluwe (3), wild pig.
chuni (4), large bird.
ng'oma (3), drum.
ndlu (3), bell.
ndembera (3), flag.
nyimba (3), rubber, ball.
nkafi (3), paddle.

nkana (3, *pl.*), rations (on journey).
mkupo (2), hide.
chinkuka (4), storm, hurricane.
msozi (2), tear (from eye).
kansi... ? *interrog.*, is it that... ?
ngako, very, very much.
-ko, *added to adjective*, rather.
nte, nti (nta- with *a-* plurals), *copula*,
is not, are not.

Translate into English :

- | | |
|--|--|
| 1. Mikupo ya vilwani viyake. | Hides of other wild animals. |
| 2. Choulilamo ichi ni chiweme ngako. | This carrying-vessel is very good. |
| 3. Nipe mankwala wambi a ntenda. | Give me some other medicine for the disease. |
| 4. Ichi nte chamene ; ni chimbi. | This is not the same ; it is different. |
| 5. Chinkuka na mvula inyinji. | A hurricane and a lot of rain. |
| 6. Nkumbarume muyake wa mka-nka ukuru. | A certain hunter of great courage. |
| 7. Mopuzumukira mumbi. | Another chance of escape. |
| 8. Mimbulu iyake na nkalamo iyake. | Some other wild dogs and another lion. |
| 9. Mwine wa ng'oma imbi ni mwanowene. | The owner of the other drum is a freeman. |
| 10. Nipe nkafi iyake iweme ngayo. | Give me another really good paddle. |

Translate into Chinsenga (using -yake for other) :

- | | |
|---|----------------------------------|
| 1. A cook and another firewood-boy. | Chipika na wankuni muyake. |
| 2. Is this a good hoe ? | Kansi aka ni kambwiri kaweme ? |
| 3. A bad explanation of this (2) affair. | Malongosolewe aipa a mlandu uyu. |
| 4. Another wild pig and some monkeys. | Nguluwe iyake na akolwe. |
| 5. More journey rations for the artisans. | Nkana ziyake zya amasiri. |

Using -mbi for other :

- | | |
|--|---------------------------------|
| 6. Another well for drawing water at. | Mchera umbi wotapapo manzi. |
| 7. This (1) bell and that (2) other flag. | Ino ndiu na ndembera ila imbi. |
| 8. Golden-crested cranes and other large birds. | Aowani na vyuni vimbi. |
| 9. Zebra flesh is rather nice. | Nyama ya achimbwete ni iwemeko. |
| 10. White ivory bracelets and other merchandise. | Makoza atuwa na makweo wambi. |

CHAPTER IV

THE VERB (I)—THE INFINITIVE, THE IMPERATIVE MOOD, AND THE PRESENT TENSE

Infinitive.—The Infinitive is formed by prefixing **ku** to the verb-stem, as in English we say “to walk,” “to speak.” The negative inserts the syllable **-sa-** between the **ku-** prefix and the stem, thus :

kuyenda, *to walk* ;

kusayenda, *not to walk.*

kunena, *to say* ;

kusanena, *not to say.*

In this manual the Infinitive prefix is omitted in the vocabularies for the sake of brevity, the verb-root being printed with a hyphen. In the case of adjectives, numerals, etc., a hyphen preceding the root denotes a varying class-prefix.

The Infinitive has two main uses :

(1) As already explained in Chapter I, it is for all intents and purposes a noun, as in English we say “To err is human” ; and it is freely used in this way, except of course when the verb in question has a corresponding noun proper, when the latter is usually—though not always—preferred. “To steal is illegal” is as equally good English as “Theft is illegal.”

(2) The Infinitive is frequently used in a final sense, especially with the verbs *come* and *go*. *E.g.* “He has gone to fetch a basket” ; “We have come to see you.”

Imperative Mood.—(1) *Immediate Action.*—The simplest form of the direct and least polite command is, in the singular, the simple verb-stem ; in the plural the suffix **-ni** is added to this stem. It denotes an order, or a request, to be carried out at once and close at hand.

It may be well to state here that the African native is an

extraordinarily polite person, meticulously careful (outwardly, at any rate) to give honour where honour is due. His closest friend or relation is always addressed as "Mr So-and-so," and in speaking to a chief he will even refrain from using any form of imperative, preferring the third person plural of the Subjunctive Mood, which literally translated would mean, *e.g.*, "Let them speak," or, "Let them hear my words." The plural is at least demanded in polite speech among Africans, though the native does not expect it when spoken to by a 'white man.' Among the people themselves the singular number is only used in speaking to children and domestic animals, or when a really senior person is addressing someone greatly inferior in age. To adopt the singular, therefore, with reference to the Almighty, in prayers or in Holy Scripture, by translating the words *Thou*, *Thee* and *Thy* as they stand, is in the eyes of the African unspeakable irreverence.

This inherent politeness among natives accounts for their decided preference for plurals, both when addressing their friends and, equally so, when referring to them. The European will of course address two or more persons in the plural, and for the rest—except perhaps when speaking to a chief—will give an order to a single native in the singular number, and by means of the direct Imperative. There is no necessity for him ever to use the more deferential methods of conveying a request, although he will find a knowledge of them essential, as they will frequently be used in his presence.

The following are examples of the Imperative of immediate action, in the case of verb-roots of two or more syllables :

<i>Verb Root</i>	<i>English</i>	<i>Sing. Imper.</i>	<i>Plural Imper.</i>
-pika	cook	pika	pikani
-suka	wash (in general)	suka	sukani
-samba	wash oneself	samba	sambani
-leta	bring	leta	letani

Monosyllabics.—In the case of single-syllable verb-stems, of which there are nineteen, all in frequent use, the letter *i-* is prefixed to both the singular and plural forms for the sake of euphony, thus :

<i>Verb Root</i>	<i>English</i>	<i>Sing. Imper.</i>	<i>Plural Imper.</i>
-lya	eat	ilya	ilyani
-mwa	drink	imwa	imwani
-ya	go	ilya	ilyani
-za	come	iza	izani

N.B.—For all purposes of tense in Chinsenga, present time must be reckoned as extending, roughly, until dawn on the following day. And it must be clearly understood that this simple Imperative cannot be used for a command which is to be executed either after a lapse of time (*e.g.* later than next morning), or at a distance, or in any case where coming or going is involved. It would *not* be used, for example, in such sentences as these :

Wake me to-morrow morning at cock-crow.
On reaching your village inform the headman.
Start off in three days' time.
Bring back the answer this evening.

(2) *Future Action*.—An order which can only be executed in the future, and close at hand, is expressed by the second persons, singular and plural, of the Future Tense—a form containing the root *-za*, *come* (see Chapter VII). This future tense in *-za* is used here, since the performance of a command in future time, and not at a distance, inevitably involves the idea of coming. So in such a command as "Thatch this new hut to-morrow," the native would say "You will come and thatch this new hut to-morrow." The Immediate Imperative would be inaccurate.

An order in future time at a distance is dealt with in the next paragraph.

(3) *Distant Action (in point of space)*.—When an order is to be carried out at a distance, and therefore of necessity in future time, the prefix *ka-* is attached to the Immediate Imperative, with the meaning *go and . . .*, and the final vowel of the verb-stem is changed from *-a* to *-e*. Presuming that something wanted is at a distance, the Ansenga would say "Go and fetch . . ." where in English we should frequently omit "Go and . . ." Examples :

<i>Immediate Command</i>	<i>Singular</i>	<i>English</i>	<i>Plural</i>
leta, bring	kalete	go and bring	kaleteni
uzya, tell	kauzye	go and tell	kauzyeni
twala, carry	katwale	go and take	katwaleni
itwa, pound (grain)	katwe	go and pound	katweni
ilya, eat	kalye	go and eat	kalyeni

It will be noticed that, with the addition of the syllable *ka-*, the strengthening *i-* of the monosyllabic imperatives becomes unnecessary and is dropped.

(4) *Persistent Action*.—The command to resume the doing of an action recently discontinued, or inadequately performed, is expressed in two ways, the first of which is to prefix the syllable **nko-** to the Imperative of immediate command, in both numbers, thus :

<i>Immediate Command</i>	<i>Singular</i>	<i>English</i>	<i>Plural</i>
yenda, <i>walk</i>	nkoyenda	walk on !	nkoyendani
laŵira, <i>speak</i>	nkolaŵira	speak up !	nkolaŵirani
manga, <i>build</i>	nkomanga	build away !	nkomangani
chita, <i>do</i>	nkochita	get on with it !	nkochitani
pyera, <i>sweep</i>	nkopyera	go on sweeping !	nkopyerani

This formation is not used with monosyllabic verb-roots, with the single—and very commonly-used—exception of the verb **-ya** :

iya, <i>go</i>	nkoya	go ! go along !	nkoyani
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An alternative use, similar in meaning to the above, is to prefix to the direct imperative **nkau-** in the singular and **nkamu-** (or **nkam-**) in the plural. Except with one-syllable verbs, the singular prefix invariably contracts to **nko-**, thus becoming assimilated with the formation above ; the plural forms are, however, distinct.

<i>Immediate Command</i>	<i>Singular</i>	<i>English</i>	<i>Plural</i>
samba, <i>wash yourself</i>	nkosamba	finish washing !	nkamsambani
ŵepa, <i>tell a lie</i>	nkoŵepa	lie away !	nkamuŵepani
kumba, <i>dig</i>	nkokumba	dig away !	nkamkumbani
itwa, <i>pound</i>	nkautwa	pound away !	nkamtwani
ilwa, <i>fight</i>	nkaulwa	fight on !	nkamulwani
iza, <i>come</i>	nkauza	come along !	nkamzani
lya, <i>go</i>	nkauya	go along !	nkamuyani

(5) *Immediate Prohibition*.—A negative command, in reference to the present only, is expressed by prefixing to the verb-stem **usa-** in the singular and **msa-** in the plural, thus :

<i>Verb Stem</i>	<i>Neg. Singular</i>	<i>English</i>	<i>Neg. Plural</i>
-konsha, <i>ask, ask about</i>	usakonsha	do not ask	msakonsha
-paya, <i>kill</i>	usapaya	do not kill	msapaya
-pusa, <i>be silly</i>	usapusa	don't be silly	msapusa
-pa, <i>give</i>	usapa	do not give	msapa

Summary.—Other, more idiomatic, ways of expressing commands or requests are described in future chapters. Meanwhile, at the risk of anticipating, it may be well to give a few examples by way of illustrating the above paragraphs, if only to make it clear that the formations already dealt with are strictly limited in their application, and that

certain types of command can only be correctly expressed after a knowledge has been acquired of the Subjunctive Mood and the Future Tense.

lemba	write (now)
izolembe (i.e. iza ulembe)	come and write (now)
uzolembe (i.e. uze ulembe)	write (in future)
kalembe	{ go and write (at a distance)
	{ go and write (in future)
nkolemba	write away !
usalemba	do not write (now)
usazolembe	do not write (in future)
usayolembe	do not write (at a distance)
usati wolemba	never write

See also p. 228.

EXERCISE 6

ng'ombe (3), ox, cow.	-ita, call.
nsembe (3, pl.), cleaned grain (rice, maize, millet).	-nyata, beat, hit.
chipili (4), bundle.	-lizya, fire (gun), beat (drum), ring (bell), play (musical instrument).
-tunsha, fetch or carry in large quantities.	-saka, look for, want.
-komola, komera, sow (seed).	-fwana, -fwanga, find, overtake.
-pera, grind, powder.	-kata, hold, seize, catch, rape.
-imba, sing.	-lawira (na), speak (to).

Translate into English :

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Kalete mikeka ila itali. 2. Nkolizya ndiu ya amilimo ! 3. Nkamperani nsembe izyo ! 4. Kuwepa wenye ni kuwipa. 5. Nkaulya nsima iyo iweme ! 6. Katunsheni vipili vya uzu. 7. Nkamsakani chokumbirako ! 8. Itani a machila. | <p>Bring those long palm mats.
Go on ringing the workboys' bell !
Grind away with that grain !
Telling lies is bad.
Eat up that good porridge !
Go and fetch the grass-bundles.
Search away for something to dig with !
Call the hammock team.</p> |
|---|--|

Translate into Chinsenga (using the singular number) :

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Don't sow that maize seed. 2. Still cook fish and chickens. 3. Don't sing bad songs like those. 4. Catch that thief ! 5. Carry on beating that big drum ! | <p>Usakomola mbuto izyo zya vito-nga.
Nkopika masawi na nkuku.
Usaimba nzimbo ziipa zytetyo.
Kata njivi iyo !
Nkolizya ng'oma iyo ikuru !</p> |
|--|---|

(Using the plural number) :

- | | |
|---|--------------------------------------|
| 6. Don't drink bad water like that. | Msamwa manzi aipa wotetyo. |
| 7. Not to fetch in the maize is great laziness. | Kusatunsha vitonga ni ukatasi ukuru. |
| 8. Finish eating that zebra meat. | Nkamulyani nyama iyo ya chimbwete. |
| 9. Go on bringing long verandah poles. | Nkoletani vimiti vitali vya lukoro. |
| 10. Pound away! the flour isn't enough. | Nkamtwani! unga ni utonto. |

Present Indicative Tense.—Number and person in the various tenses of the Nsenga verb are denoted by pronominal prefixes, which (apart from any pronouns proper which may be added for emphasis) form part and parcel of the verb formation. Thus **nikata** is *I held*; **wikata** is *you (sing.) held*; **tikata** is *we held*, and so on.

Running through all the tenses are the same six personal prefixes :

ni-	I	ti-	we
u-	thou	mu-, m-	you
a-	he, she	a-	they

Each tense has a characteristic syllable peculiar to itself, and this it inserts between these personal prefixes and the verb-stem, in order to differentiate it from the remaining tenses, coalescence occurring according to rule. Taking, for example, **kukata**, the first persons singular of the three principal tenses are formed as follows.

<i>Tense</i>	<i>Present</i>	<i>Perfect</i>	<i>Past</i>
Characteristic tense-syllable ...	-ku-	-a-	-i-
Uncontracted form	ni-ku-kata	ni-a-kata	ni-i-kata
Contracted form	nu-kata	na-kata	ni-kata
English	I hold	I have held	I held

It is thus seen that throughout the Present Tense (with which alone we are dealing in this chapter) the consonant **k** is dropped, with the result that **ni-u** contracts into **nu**, **u-u** into **u**, **a-u** into **o**, and so in the plural. Negatives prefix **nte-** (**nti-**, **se-** or **si-**) with the usual

contractions, thus giving the complete present tense of **kukata**, for personal nouns and pronouns of Class 1 only, as follows.

PRESENT TENSE.

<i>Affirmative</i>		<i>Negative</i>	
nu-kata	I hold	ntenu-kata	I do not hold
u-kata	you hold	nteu-kata	you do not hold
o-kata	he	nto-kata	he
	she		she
	it		it
tu-kata	we hold	ntetu-kata	we do not hold
mu-kata	you hold	ntemu-kata	you do not hold
o-kata	they hold	nto-kata	they do not hold

Examples :

Wantu onyata mkazi wa msambizi.
 The people are beating the teacher's wife.
 Tusaka wato wa mmbiri.
 We are looking for the headman's canoe.
 Muumbi uyo oumba chiwate chikuru.
 That potter is moulding a large basin.
 Ntemulawira malizu a nzeru.
 You are not speaking words of wisdom.

Monosyllabic verbs, for the sake of euphony, do not drop the consonant **k** in forming their present tense, which is conjugated in full.

PRESENT TENSE—(MONOSYLLABIC VERBS).

<i>Affirmative</i>		<i>Negative</i>	
ni-ku-lya	I eat	nteni-ku-lya	I do not eat
u-ku-lya	you eat	nteu-ku-lya	you do not eat
a-ku-lya	he, she, it, eats	nta-ku-lya	he, she, it, does not eat
ti-ku-lya	we eat	nteti-ku-lya	we do not eat
mu-ku-lya	you eat	nte-mku-lya	you do not eat
mku-lya		nta-ku-lya	they do eat
a-ku-lya	they eat		

Examples :

Achipembere akumwa manzi aipa.
 Rhino drink dirty water.
 Ntetikulya vyotwala viwisi vyoteti.
 We do not eat unripe fruit like this.
 Wantu anyinji ntakulya nyama ya abongwe.
 The majority of people do not eat the flesh of baboons.
 Usaita msimbi uyo ; akutwa vitonga.
 Don't call that girl ; she is pounding maize.

Class. Concords (Present Tense).—The present tense concords already given for the third person are used only with nouns of Class 1. When a verb is governed by a noun-subject of any of the remaining classes, it must take (in both singular and plural numbers) the concord of the noun which governs it. Thus :

Koswe oyenda.
The rat walks.
Tuni tuyenda.
Birds walk.

Kaingo koyenda.
The leopard walks.
Nsefu (3) yuyenda.
The eland walks.

The concords are formed quite regularly by prefixing the class-particle of the noun in question to the present tense syllable *-ku-* and adding the verb-root. Thus, to take an example from Class 4, *chitonga* *chi-ku-mera=chu-mera*, the maize-plant is growing ; plural, *vitonga* *vi-ku-mera=vumera*; and so throughout the remaining classes.

Monosyllabic verbs do not contract in this way ; e.g. *tutemo* *tu-ku-wa*, the axes are falling.

CLASS CONCORDS (PRESENT TENSE).

Class	Noun Example	Non-Monosyllabics		Monosyllabics	
		Singular	Plural	Singular	Plural
1	muzya	o-	o-	aku-	aku-
2	mchera	u-	yu-	uku-	iku-
3	mfwiti	yu-	zyu-, zu-	iku-	ziku-
4	chikololo	chu-	vu-	chiku-	viku-
5	likuŵi	lu-	o-	liku-	aku-
	lupuno	lu-	o-	luku-	aku-
6	ulo	u-	o-	uku-	aku-
7	kuvina	ku-	—	kuku-	—
8	kalevu	ko-	tu-	kaku-	tuku-
9	kuluzi	ku-	—	kuku-	—
10	pakanwa	po-	—	paku-	—
11	muluunda	mu-	—	muku-	—

Negatives prefix *nte-* (*nti-*, *se-* or *si-*).

Curiously enough, in everyday conversation, the verb concord of Class 3, plural, is frequently used with reference to persons, as *zikuza*, *they* (the people) *are coming*.

Use of Present Tense.—In addition to the normal grammatical uses of a present tense, it is employed in Chinsenga :

(a) To describe an action begun long ago and still continuing. It would be used in translating :

Witch-finders have always demanded a fee.

The people have practised bigamy for generations.

The government has taxed these people for twenty years.

(b) In place of a participle. The second verb in each of the following sentences would be rendered by the present tense :

I am watching the elephants cropping the branches.

I found a crowd surrounding the woman.

EXERCISE 7

-yavya, help.
-wona, -wona, -ona, see, find.
-fwika, arrive.
-yopa, fear.
-penda, count, read.
-lemba, mark, write, engage.
-tinka, hate.
-nkala, sit, live.
-luma, sting, bite.
-teya, set (a trap).
-pangwa, want.
-temwa, be happy, like, love.
-senga, beg, ask for.
-nena, say, plead (a case).

-umba, mould.
-sita, buy, sell.
-sila, be finished, finish.
-silizya, finish off.
-luwila, go astray.
-puvya, be quick.
-yendesya, hurry.
-lala, lie down, sleep.
-wera, come back (from).
-wezya, give back.
-werera, go back, turn back.
-fwa, die, be worth.
-mvwa, hear.
-mvwila, obey.

Translate into English :

1. Wantu oteya chanza cha matete.
2. Mupangwa chilundo cha nyula.
3. Kansi asaza akutya mu luwanza ?
4. Usalemba tulata tufupi toteti.
5. Mfuti izi zikufwa ndalama zinyinji.
6. Kansi njoka iyo siyuluma ?
7. Nusita mawengwa aweme weka.

The people are setting a fish-trap of reeds.

You want four yards of calico.

Are the little boys playing ball in the compound ?

Don't write short letters like these.

These guns are worth a lot of money.

Does not that snake bite ?

I only buy good powder-horns.

- | | |
|---|--|
| 8. Ntenuziwa mfundo ya lizu ili.
9. Kansi njira iyi ikuya ku munzi ?
10. Kaite muntu wa nzeru.
11. Wankuni akuya msanga.
12. Kansi ukumvwa zungo la masasango ? | I don't know the meaning of this word.
Does this path go to the village ?
Go and call someone with some sense.
The wood-boy is going into the bush.
Do you hear the noise of the hornets ? |
|---|--|

Translate into Chinsenga :

- | | |
|--|---|
| 1. Children fear all wild animals.
2. She wants to go to the gardens.
3. Don't you (pl.) like washing in the river ?
4. The Englishman wants to engage a goat-boy.
5. All decent people hate theft.
6. Go and sit (pl.) in the verandah of the hut.
7. Small boys love to buy fish-hooks.
8. I see a party of travellers arriving at the landing-place.
9. Are you (sing.) going to the merchant's to beg (kuyo...) salt ?
10. Leopards have no fear of monkeys.
11. That walking-stick isn't worth a yard of calico.
12. The mouth of an idol does not say anything. | Wana oyopa vilwani vyonse.
Opangwa kuya ku minda.
Kansi ntemtemwa kusamba mu luzi ?
Mnjerezi opangwa kulemba chi weta wa mbuzi.
Wonse wantu wendi otinka wivi.
Kankaleni mu lukoro lwa ng'anda.

Asaza otemwa kusita maulowo.

Nuwona ulwendo ufwika ku chau.

Kansi ukuya ku wamakweo kuyosenga munyu ?

Tuingo situyopa akolwe.

Muwango uyo nteukufwa lupande lwa nyula.
Pakanwa pa kalango ntepolawira kantu. |
|--|---|

The following points should here be noted :

(1) When an action is described by two or more verbs (of any tense) connected by *and*, the second and following of such verbs are expressed by the Infinitive, the **na ku-** contracting to **no-** (except in the case of monosyllabics, and when a second infinitive contains **-yo-** or **-zo-**). Thus :

Anakazi ovina noimba mmunzi.
 The women are dancing and singing in the village.
 Nzovu zuyenda na kulya nolala msanga.
 Elephants walk and eat and sleep in the bush.

THE VERB—INFINITIVE, ETC.

(2) *Be quick and . . .* is expressed by the Imperative of *puvya* followed by an Infinitive, contracting (except in the case of monosyllabics) in this way :

<i>Singular</i>	<i>English</i>	<i>Plural</i>
<i>puvya kutwa</i>	be quick and pound	<i>puvyani kutwa</i>
<i>puvyowera</i>	hurry up and come	<i>puvyanuwera</i>
(i.e. <i>puvya kuwera</i>)	back	(i.e. <i>puvyani kuwera</i>)
<i>puvyolemba</i>	write quickly	<i>puvyanulemba</i>
(i.e. <i>puvya kulemba</i>)		(i.e. <i>puvyani kulemba</i>)

(3) *Coalescence*. Similarly, when such verbs as *want, try, like*, are followed by an Infinitive, their final *-a* coalesces with the *ku-* and becomes *-o-* (except when the second verb is a monosyllabic). Thus, in the sentences on the opposite page :

- (2) *opangwa kuya* undergoes no change.
- (3) *ntemtemwa kusamba* is usually *ntemtemwosamba*.
- (4) *opangwa kulemba* is usually *opangwolemba*.

(4) The verbs *-ya* and *-za* are idiomatically used almost as auxiliaries, contracting when possible, thus :

Aviya akuyolala (i.e. *akuya kulala*) *mmang'anda*.

The carriers are going off to sleep in the huts.

Nikuyotapa (i.e. *nikuya kutapa*) *manzi kuluzi*.

I am off to draw water at the river.

Kuya when used with an Infinitive of Purpose becomes *kuyo-* [= *kuya-ku-*], while *kuza* becomes *kuzo-* [= *kuza-ku-*]. They are frequently used redundantly, where in English they would be considered unnecessary. Examples :

Asaza akuya msanga kuyokumba mbeŵa (3).

The little boys are going off into the forest to dig for mice.

Nkalamo zikuza ku minzi kuzokata imbwa.

Lions come to the villages to seize dogs.

Insyā ikuya ku tenga kuya kumwa manzi.

The duiker goes to the pool to drink water.

(5) When a locative noun (i.e. a noun preceded by a preposition) is used in an adjectival sense to describe another noun, they must be

joined by the relative particle, in agreement with the noun described.
Thus :

*The people in the village is not—wantu mmunzi,
but—wantu a mmunzi.*

*The goats in the kraal is not—mbuzi mu luwa,
but—mbuzi zya mu luwa.*

*The canoe at the landing-place is not—wato pa chau,
but—wato wa pa chau.*

*The girls at the grain-bin is not—asimbi ku ntumba,
but—asimbi a ku ntumba.*

Similarly :

I see wild animals is—nuwona nyama zya msanga.

I see buck in the bush is—nuwona nyama msanga.

CHAPTER V

THE VERB (II)—THE PAST AND PERFECT TENSES

It will be found, on referring to the previous chapter, that the representative tense-syllables of the Past and Perfect Tenses are, respectively, **-i-** and **-a-**. These, when inserted between the pronominal prefixes and the verb-stem, form—with certain necessary contractions, but perfectly regularly—the two tenses with which we are dealing.

Past Tense.—Representative tense-syllable, **-i-**. Monosyllabic stems insert after this **-i-** the syllable **-chi-**, for the sake of euphony, thus :

PAST TENSE.

<i>Non-Monosyllabics</i>		<i>Monosyllabics</i>	
ni-yopa	I feared	ni-chi-za	I came
wi-yopa	you feared	wi-chi-za	} you came
	he	u-chi-za	
e-yopa	she } feared	e-chi-za	he } came
	it		she } came
ti-yopa	we feared	ti-chi-za	it } came
mwi-yopa	you feared		we came
e-yopa	} they feared	ti-chi-za	} you came
wi-yopa		mwi-chi-za	
		mchi-za	} they came
		e-chi-za	
		wi-chi-za	

The syllable **-chi-** is occasionally inserted, by older men, in the non-monosyllabic form also, to denote remoteness of time.

For the remaining classes the prefixes are as over.

CLASS CONCORDS—(PAST TENSE).

Class	Noun Example	Non-Monosyllabics		Monosyllabics	
		Singular	Plural	Singular	Plural
1	muntu	e-	e-, ŵe-	echi-	echi-, ŵechi-
2	munzi	wi-	i-	wichi-	ichi-
3	njoka	i-	zi-	ichi-	zichi-
4	chitonga	chi-	vi-	chichi-	vichi-
5	liluŵa	li-	e-, ŵe-	lichi-	echi-, ŵechi-
	luko	lwi-	e-, ŵe-	lwichi-	echi-, ŵechi-
6	usako	wi-	e-, ŵe-	wichi-	echi-, ŵechi-
7	kuyopa	kwi-	—	kwichi-	—
8	kantu	ke-	twi-	kechi-	twichi-
9	kunsinde	kwi-	—	kwichi-	—
10	pozyokera	pe-	—	pechi-	—
11	muluzi	mwi-	—	mwichi-	—

Use of Past Tense.—This tense is the one normally employed in narrative, and is never used of an action performed on the day of narration or during the previous night. It is the tense of yesterday and all time previous to that. Examples :

Tifwika ku munzi kuno mailo mchingulo.

We arrived at this village yesterday evening.

Kansi mwiŵona achuzu aŵo pa njira ya ku manzi ?

Did you see those water-buck on the way to the water ?

Tupondo twipaya Ansenga anyinji mnkondo.

The enemy killed numbers of Nsenga natives in war.

Mfumu yeka ichiya dera la ku lupiri.

Only the chief went in the direction of the hill.

Kulwa nkondo kwisila lero ; ŵantu oyopa Azungu.

Fighting in war has ceased nowadays ; people are frightened of the Europeans.

Perfect Tense.—Representative tense-syllable, -a-. Monosyllabics have no peculiarities.

PERFECT TENSE.

na-pika	I have cooked	na-ya	I have gone
wa-pika	you have cooked	wa-ya	you have gone
wa-pika	he } has cooked	wa-ya	he } has gone
	she }		she }
	it }		it }
ta-pika	we have cooked	ta-ya	we have gone
mwa-pika	you have cooked	mwa-ya	you have gone
a-pika	they have cooked	wa-ya	they have gone
wa-pika		a-ya	

CLASS CONCORDS—(PERFECT TENSE).

Class	Singular	Plural	Class	Singular	Plural
1	wa-	a-, wa-	6	wa-	a-, wa-
2	wa-	ya-	7	kwa-	—
3	ya-	zya-	8	ka-	twa-
4	cha-	vya-	9	kwa-	—
5	la-	a-, wa-	10	pa-	—
	lwa-	a-, wa-	11	mwa-	—

Use of Perfect Tense.—This tense is used of an action done on the day of narration or during the previous night after sundown. It is thus the tense of to-day.

In the case of verbs denoting a state or condition, such as *to be wet, cold or tired*, the Perfect Tense is used to express a present state, as *navupa, I have become tired, so, I am tired; nakongwa, I have become numb with cold, so, I am numb with cold.*

Infrequently this tense is used, for the sake of greater vividness, to describe an event of many days ago; this is, however, the exception which proves the rule. For its use in subordinate sentences and in direct speech, see p. 234. Examples:

Makuwi walya chitumbi (4) cha mbowo.

The vultures have eaten the buffalo's carcass.

Tuni tunyinji twankala mmisambo ya muuyu ula.

A lot of birds have settled in the branches of that baobab-tree.

Kansi mwaleta mankwala awo a kamwana?

Have you brought that medicine for the little child?

Nateya mono muluzi.

I have set a basket fish-trap in the river.

Talokwewa (p. 186) ngako na mvula.

We are drenched to the skin with rain.

Try, Manage, Start.—It may be noted here that three verbs are in common use more or less as auxiliaries. They are :

(a) *-saka* (*look for*), for *try (to do)*, *almost (to do)*.

Esakakufwa.

Njivi isakopunsha mtolo (2) wangu.

He very nearly died.

A thief tried to steal my bundle.

(b) *-chita* (*do*), for *manage (to do)*.

Mwapoka (p. 72) syani (p. 120) ichi ? Nachitosenga ku Mzungu.

How did you get hold of it ? I managed to beg it from the white man.

(c) *-usya* (*raise*), for *start (doing)*.

Akosyonyata [akausyo.... (p. 166)] mwana, uzoniuzye (p. 71).

If he starts hitting the child, come and tell me.

Negatives.—Past Tense.—In the case of the Past Tense it is possible, though not very usual, to form the negative by prefixing *nte-* (or its equivalent) to the affirmative, thus :

Ntenichiza kuzonena mlandu.

I didn't come to plead a law-case.

Liwa silichiwa.

The stone trap did not fall.

Ngolo ya Mzungu ntileta viya vikuru ngako.

The European's wagon did not bring very big loads.

Perfect Tense.—*Nte-* is also occasionally heard with the Perfect Tense, although less commonly. As :

Wantu siwaza.

The people have not come.

Ntewachita mulimo.

You have not done any work.

Nyama sizyapita.

The buck have not passed.

Lini.—A negative quite frequently heard is formed by the placing of *lini*, *not*, after the positive verb ; it is specially common in the brief and terse answering of a question, as :

Kansi muziwa kupenda malizu ? Tuziwa lini.

Do you know how to read ? We don't know.

Kansi walya machesi lero ? Nalya lini.

Have you eaten any bull-frogs to-day ? I haven't eaten any.

Tisilizye (*future tense*) lini mailo.

We shall not get it done to-morrow.

And similarly with the Past and Imperfect Tenses.

Negatives Proper.—But by far the commonest negative, of both Past and Perfect Tenses, is as follows.

NEGATIVE—(PAST AND PERFECT TENSES).

Non-Monosyllabics		Monosyllabics	
nlllyo-chita	{ I did not do I have not done	nlliye-kufwa	{ I did not die I have not died
ullyo-chita	{ you did not do you have not done	uliye-kufwa	{ you did not die you have not died
aliyo-chita	{ he, etc., did not do he, etc., has not done	aliye-kufwa	{ he, etc., did not die he, etc., has not died
tillyo-chita	{ we did not do we have not done	tiliye-kufwa	{ we did not die we have not died
mulyo-chita	{ you did not do you have not done	muliye-kufwa	{ you did not die you have not died
allyo-chita	{ they did not do they have not done	aliye-kufwa	{ they did not die they have not died
waliyo-chita		waliye-kufwa	

CLASS CONCORDS—(NEGATIVE PAST AND PERFECT).

Class	Noun Example	Non-Monosyllabics		Monosyllabics	
		Singular	Plural	Singular	Plural
1	mwanalume	aliyo-	(w̄)aliyo-	aliyeku-	(w̄)aliyeku-
2	mtenje	ulyo-	iliyo-	uliyeku-	iliyeku-
3	nkumba	iliyo-	ziliyo-	iliyeku-	ziliyeku-
4	chiwaya	chiliyo-	viliyo-	chiliyeku-	viliyeku-
5	litepo	liliyo-	(w̄)aliyo-	liliyeku-	(w̄)aliyeku-
	lupuno	luliyo-	(w̄)aliyo-	luliyeku-	(w̄)aliyeku-
6	uswenswe	ulyo-	(w̄)aliyo-	uliyeku-	(w̄)aliyeku-
7	kunena	kulyo-	—	kuliyeku-	—
8	kampwisi	kallyo-	tullyo-	kaliyeku-	—
9	kumzanda	kullyo-	—	kuliyeku-	—
10	panempya	pallyo-	—	paliyeku-	—
11	mmawa	mulyo-	—	muliyeku-	—

It will be seen that this negative proper is formed by the use of the auxiliary verb *-liye*, *be without* (see p. 81). Thus *niliyekuza* is *I-am-without coming*, i.e. *I have not come*, or *I did not come*. With non-monosyllabic verb-stems the usual elision takes place, as in *tiliyofwika*, *we have not arrived* (or *did not arrive*), which is contracted from *tiliye-kufwika*, *we-are-without arriving*." Examples:

Ng'wena zilyekuza ku matenga a pa chau.
The crocodiles have not come to the pools by the ford.

Mailo muliyochita kantu konse. Njoka iliyoluma muntu.
Yesterday you did nothing at all. The snake did not bite any one.

Not Yet.—*Not yet* is expressed by the insertion of *-ka-* in the above negative formations, immediately after the class-particle, thus:

Ntumi ikaliyoleta kalata ka mulwendo.
The messenger has not yet brought the visitor's letter.

Liŵata likuru likaliyekufwa. Chipembere akaliyolala.
The big duck is not dead yet. The rhinoceros has not yet lain down.

Kansi mlumbwana akaliyopyera mng'anda ?
Hasn't the boy swept out the hut yet ?

Reply to Negative Question.—The native reply to a question in the negative differs from the English use, since *no* is used where *yes* would be expected, and *vice versa*. The native, in fact, in answering, treats the negative question as a negative statement, and (when he desires to answer also in the negative) accordingly agrees with this statement and says, "Yes." If asked, for instance, "Don't you see it?" he would either say, "Yes (you are right; I don't see it)," or "No (you are wrong; I see it)." And he treats in the same way a negative command. In the sentences below the replies will be seen to be the exact reverse of what would be expected. (*Inde*=*yes*; *yai*=*no*).

Kansi akaliyowera ?	Answer.	Yai, wawera ;	or	Inde, akaliye.
Hasn't he come back yet ?		Yes, he has ;		No, he hasn't.
Lekomanga chiya.	Answer.	Inde.		
Don't fasten up the load.		No, I won't.		

With negative future tense (pp. 89, 90) :

Kansi sawera lero ? *Answer.* Yai, aware ; or Inde, sawera.
 Won't he get back to-day ? Yes, he will ; No, he won't.

N.B.—After a negative statement *yai, no*, is quite frequently inserted for greater emphasis, as :

Inde, sawera yai.
 No, he certainly won't get back.
 Niliyovupa yai.
 I am not a bit tired.

EXERCISE 8

Boma (5), Government, Government station, local township.
 bwana (1), master, sir.
 lumba (5), crowd.
 chisengu (4), hole, pit.
 viswaswa (4, *pl.*), rubbish.
 monjo (2), ring (as of uncracked pot).
 chimpeti (4), (dead) maize or millet stalk.
 -fuma, come from or out.
 -fumya, take away or out.
 -pita, pass, go by.
 -shoka, burn (*trans.*).
 -taya, lose, throw away.

-ziwa, know.
 -lumba, praise, commend.
 -vyala, bear (a child).
 -utuka, run away (from)
 -utukira, run to.
 -swa, stay (a day or two).
 -pya, be hot, cooked, ripe, on fire, or burnt.
 kuni, where ?
 zuwanji, when ?
 nga, how about ?
 ni wani, who ?
 wani, whom ?
 chinji, -nji, what ?
 na (*prep.*), by, with, along (path).

Translate into English :

1. Msaza waya kuluzi kuyotapa manzi.
2. Aviya akaliyekuza anyinji.
3. Chimbwi wapaya mbuzi zinyinji usiku.
4. Nga uyu muntu wafuma kuni ?
5. Katemo koteti ni katyala.
6. Nga mbuzi zyamwa manzi lero ?
7. Wafwika zuwani ?
8. Nkuku ikaliyekupya, bwana.
9. Nga ulwendo ula ufuma kuni ?
10. Usakanji ? Ukuya kuni ?
11. Ni wani cleta luwango ulu ?
12. Chera ichi chikaliyekupya.

The little girl has gone to the river to draw water.
 Not many porters have come yet.
 A hyæna killed a number of goats last night.
 Where has this man come from ?
 An axe like this is useless.
 Have the goats drunk water to-day ?
 What time did you arrive (to-day) ?
 The chicken isn't yet cooked, sir.
 Where does that party of travellers come from ?
 What do you want ? Where are you going ?
 Who brought this (flat) basket ?
 This iron is not yet hot.

Translate into Chinsenga :

- | | |
|---|---|
| 1. All the buck ran away (to-day). | Nyama zyonse zyautuka. |
| 2. We killed nothing at all yesterday. | Tiliyopaya kantu mailo. |
| 3. Where have these hoes come from? | Nga tumbwiri utu twafuma kuni? |
| 4. Go (<i>pl.</i>) and throw all this rubbish in the pit. | Katayeni viswaswa ivi vyonse mchisengu. |
| 5. The rogue burnt the woman's hut with fire. | Nyaluwifya eshoka ng'anda ya mwanakazi na mulilo. |
| 6. A whirlwind has passed here by the hut. | Kakungulu wapita pano pang'anda. |
| 7. The elephant's tusks haven't arrived yet. | Minyanga ya nzovu ikaliyofwika. |
| 8. I hear the people beating the funeral drum. | Nikumvwa wantu olizya simpingu. |
| 9. Hasn't the chief gone off? No, he has remained (<i>-sala</i>). | Kansi mfumu iliyekuya? Inde, yasala. |
| 10. This barren woman has not borne a child. | Chumba ichi chilyovyala mwana. |
| 11. The Government commended the headman's explanation. | Boma lilumba kalongosolo ka mmbiri. |
| 12. Haven't you (<i>sing.</i>) heard master's call? Yes, I have. | Kansi ukaliyekumvwa wite wa bwana? Yai, namvwa. |

CHAPTER VI

THE PRONOUN (I)—PERSONAL, NEUTER, POSSESSIVE ; OBJECTIVE INFIX

Personal and Neuter.—It will have been noticed in previous chapters that, in its finite tenses, the Nsenga verb contains within itself a subjective pronoun in the shape of a pronominal prefix. *Nikata* is *I seized*; *yakata* is *it (the lion) has seized*. There are, however, distinct personal and neuter pronouns, used with the verb formations for the sake of emphasis, and in place of a noun—often apart from the verb—much as they are employed in English. In the table below the somewhat less common words are enclosed in brackets.

PERSONAL PRONOUNS.

I, me, etc.		Myself, etc.	
neo	I, me	namwine	myself
(ne, newo)			
weo	you	wamwine	yourself
(we, wewo)		mwine	{himself
yeve	{he, she		{herself
	{him, her	saŵene}	ourselves
seo	we, us	taŵene}	
(se, sewo)			
mweo	you	mwaŵene	yourselves
(mwe, mwewo)			
ŵeve	they, them	ŵene	themselves
(ŵove, ove)			

The remaining class-formations are as under.

NEUTER PRONOUNS.

Class	Noun Example	It, they		Itself, themselves		
		Singular	Plural	Singular		Plural
1	mulwendo	yeve	ŵeve, etc.	mwine	—	ŵene
2	muŵill	weve	yeve	wine	wene	ine
3	nsita	yeve	zyeve	ine	yene	zine
4	chlŵate	cheve	vyeve	chine	chene	vine
5	llaka	leve	ŵeve, etc.	line	lene	ŵene
	lupande	lweve	ŵeve, etc.	lwine	lwene	ŵene
6	ukonde	weve	ŵeve, etc.	wine	wene	ŵene
7	kulya	kweve	—	kwine	kwene	—
8	kayeko	keve	tweve	kine	kene	twine
9	kunsongo	kweve	—	kwine	kwene	—
10	paulera	peve	—	pine	pene	—
11	mzuŵa	mweve	—	mwine	mwene	—

The above forms *wine*, *ine*, *ine*, *zine*, etc., preceded by the Relative Particle in agreement with the thing possessed, are invariably used to denote *its* and *their* in all cases where the possessor is not of a definitely personal nature, or a noun of Class 1. This rule does not apply when the noun denoting the possessor is a plural of Classes 1, 5 or 6, when the possessive pronoun *ŵake* (p. 67) is employed—in the singular. Thus :

Munzi na linga la wine.
The village and its stockade.
Mbuzi na ŵana a ine.
The goat and its young.
Chinjoka chifumya lulimi (5) lwa chine.
The great snake shot out its tongue.

It is I, I am ; It is not I, I am not, etc.

nine (nne)	it is I ; I am	ntene	it is not I ; I am not
niwe	it is you ; you are	ntewe	it is not you ; you are not
niye	it is he, etc. ; he is	nteye	it is not he ; he is not
nise	it is we ; we are	ntese	it is not we ; we are not
nimwe	it is you ; you are	ntemwe	it is not you ; you are not
niwo	it is they ; they are	ntewo	it is not they ; they are not

Class 2	niwo	niyo	Class 2	ntewo	nteyo
Class 3	niyo	nizyo	Class 3	nteyo	ntezyo
Class 4	nicho	nivyo	Class 4	ntecho	ntevyo
Class 5	nilo	niwo	Class 5	ntelo	ntewo
	etc.			etc.	

Ntene, ntewe, etc., have alternative forms ntine, ntiwe, etc.

Examples :

Kansi ntewe chiweta wa ng'ombe ?

Aren't you the cattle herdsman ?

Leta visero viweme ; ivi ntevyo.

Bring some good (little) baskets ; these are not.

Kansi pala mpaweme (i.e. ni paweme) ? apa ntepo.

Is that a good place over there ? this isn't.

Certain points should be noticed in connexion with the above pronouns :

(1) When **nise** or **nimwe** are followed by a noun or adjective, these parts of speech may be preceded by **ta-** and **mwa-** respectively (p. 107), as :

Nise Tansenga (or Ansenga).

We are Nsenga natives.

Nimwe mwaipa (or aipa).

You are bad lots.

Mwe nimwe Mwazungu (or Azungu).

You are Europeans.

(2) A peculiarity of person-concord can best be explained by an example or two.

[-tangula=go in front ; -ifya=do wrong]

Nine nitangulowona (not etangulowona) nkalamo.

I am the one who first saw the lion.

Mwaifya (not aifya) nimwe.

The ones who have done wrong are you.

Kansi nimwe mwaula wende langu ? Naliula ntene.

Is it you who has taken my mortar ? It isn't I who has taken it.

And I, with me ; I alone ; we all, etc.

nane	and I ; with me	neka	I alone	tonse	{ we all us all you all they all them all
nawe	and you ; with you	weka	you alone	sonse	
naye	and he, etc. ; with him	yeka	he, etc., alone	monse	
nase	and we ; with us	seka	we alone	wonse	
namwe	and you ; with you	mweka	you alone		
naŵo	and they ; with them	weka	they alone		

The remaining class-forms of **yeka** have already been given on p. 38. Those of **naye** are given below.

And it, with it, etc.

Class	Singular	Plural	Class	Singular	Plural
1	naye	naŵo	7	nako	—
2	nawo	nayo	8	nako	nato
3	nayo	nazyo	9	nako	—
4	nacho	navyo	10	napo	—
5	nalo	naŵo	11	namo	—
6	nawo	naŵo			

Examples :

Paya kampwisi na kuya nako ku mfumu.
Kill a kid and take it (go with it) to the chief.
Seo tonse tinkala mchimfule cha chimuti.
We all sat down in the shade of a tree.
Waza weka ? Inde, naza neka.
Have you come alone ? Yes, I have.

Possessive Pronoun.—*My, your, his* (and *mine, yours*), etc., are expressed by prefixing the necessary class-particle to the following.

Singular		Plural	
-angu	my	-asu	our
-ako	your	-anu	your
-ake	his, her	-aŵo	their

Examples :

Luŵezi lwako.
Your (*sing.*) knife.
Kera kake.
His razor.

Luŵezi lwasu.
Our knife.
Twera twaŵo.
Their razors.

Maluŵezi ŵangu.
My knives.
Kera kanu.
Your (*pl.*) razor.

N.B.—(1) The possessive almost always, though not invariably, follows the noun to which it applies.

(2) *Very own* is expressed in one of three ways :

(a) By reduplication of the possessive, as *Ivi ni vyangu-vyangu*, *These are my very own* ;

(b) By the use of the reflexive pronoun, as *Ivi ni vyangu namwine* ;

(c) By employing *neka*, etc., as *Ivi ni vyangu neka*, or *Ivi ni vya neka*.

The class-concords are as follows.

CLASS CONCORDS—(POSSESSIVE PRONOUN).

Class	My	Your	His, hers	Our	Your	Their
1	wangu ŵangu	wako ŵako	wake ŵake	wasu ŵasu	wanu ŵanu	waŵo ŵaŵo
2	wangu yangu	wako yako	wake yake	wasu yasu	wanu yanu	waŵo yaŵo
3	yangu zyangu	yako zyako	yake zyake	yasu zyasu	yanu zyanu	yaŵo zyaŵo
4	changu vyangu	chako vyako	chake vyake	chasu vyasu	chanu vyanu	chaŵo vyaŵo
5	langu ŵangu	lako ŵako	lake ŵake	lasu ŵasu	lanu ŵanu	laŵo ŵaŵo
	lwangu ŵangu	lwako ŵako	lwake ŵake	lwasu ŵasu	lwanu ŵanu	lwaŵo ŵaŵo
6	wangu ŵangu	wako ŵako	wake ŵake	wasu ŵasu	wanu ŵanu	waŵo ŵaŵo
7	kwangu	kwako	kwake	kwasu	kwanu	kwaŵo
8	kangu twangu	kako twako	kake twake	kasu twasu	kanu twanu	kaŵo twaŵo
9	kwangu	kwako	kwake	kwasu	kwanu	kwaŵo
10	pangu	pako	pake	pasu	panu	paŵo
11	mwangu	mwako	mwake	mwasu	mwanu	mwaŵo

In Class 5 the possessive *langu*, *lako*, etc., has alternative forms *lyangu*, *lyako*, etc., used in certain districts.

My father, my mother, etc.—Certain nouns expressing relationships are irregular, but in constant use.

In the case of *my father*, *my mother*, the possessive pronouns have either coalesced with the noun-root or been lost. The Nsenga words for *a father*, *a mother*, are very seldom heard, the forms employed being the possessives given below. Thus, *The father of the chief* can only be rendered **Awisi a mfumu**, *His father of the chief*. To these nouns (except in the first person singular) the native invariably prefixes the honorific **a-**, denoting *Mr* or *Mrs*; and verbs, etc., governed by them are in the honorific plural.

Root, <i>sing.</i> usu <i>plur.</i> mausu		Root, <i>sing.</i> nyina <i>plur.</i> manyina	
<i>Singular</i>		<i>Singular</i>	
wata	my father	wama	my mother
auso	your father	anyoko	your mother
awisi	his, her father	anyina	his, her mother
ausuwasu	our father	anyinawasu	our mother
ausuwanu	your father	anyinawanu	your mother
ausuwaŵo	their father	anyinawaŵo	their mother
<i>Plural</i>		<i>Plural</i>	
amausuwasu	our fathers, our ancestors, etc.	amanyinawasu	our mothers, our ancestresses, etc.

The root **usu** is never heard. **Nyina** denotes *dam* (of beasts) or *queen* (of insects), and **vinyna**, **tunyina**, etc., are used as plural forms.

Derived from these possessives are :

enetata	my father's people
eneuso	your father's people
enewisi	his, her father's people
eneausuwasu	our father's people
enekwasu	my mother's people
enekwanu	your mother's people
enekwaŵo	his, her mother's people

Three other nouns exist only in combination with the possessive

pronoun, and two of them are invariably used—in conversation—with the honorific prefix *a-*. They are :

anyavyalawangu	my mother-in-law
anyavyalawako	your mother-in-law
anyavyalawake	his, her mother-in-law
anyavyalawasu	our mother-in-law
etc.	etc.
asivyalawangu, etc.	my father-in-law, etc.
mvyalamuyangu, etc.	my cousin, etc.

Examples :

Mwanakazi waza na wana wake.
The woman has come with her children.
Kansi ukaliyosuka minjira yangu ?
Haven't you washed my clothes yet ?
Anakazi wako aleta tumbwiri twawo.
Your womenfolk have brought their hoes.
Iza weo na chenje chako.
Come along there with your torch !

But—

Nzovu kumi na wana a zine.
Ten elephants and their young.

EXERCISE 9

-loŵa, go in.
-loŵya, put in.
-kulumizya, (cause to) hurry.
-sepa, forage for food.
-seŵa, out (grass).
-meta, out hair, shave.
-tuma, send (direct).
-tumizya, send (indirectly).
-poza, throw, shoot (arrow), lay (egg).
-vupa, be tired.
-vufya, tire.
-tang'a, -kosa, be strong.
-zyamika, borrow.
-wipa (-lpa), be bad.
-wilya (-llya), spoil, do wrong.

-kumbuka, remember.
-zomera, agree, believe.
-kunta, knock, blow (of wind).
-sintula, empty out (anything but liquids).
-ŵa, be.
msitu (2), grave.
chikwaŵa (4), valley.
zumbwe (1), wild oat.
mpamvu (3), strength, energy, force.
kwa, prep., at, (before proper noun) to.
chite (1 and 4), what's-his-name, thingumajig (of person or thing of which name is momentarily forgotten), so and so.

Translate into English :

1. Nipe luŵezi lwako.
2. Anakazi wayosepa vyakulya.
3. Wiwera zuŵanji ku Boma ?

Give (*sing.*) me your knife.
The women have gone to forage for food.
When did you get back from the township ?

4. Weo, kaleta chapeu changu.
5. Manzi ometa akaliyekupya.
6. Neo nichiya neka ku munzi wako.
7. Mfumu ine ipaya nunji ino.
8. Oita anyoko; utuka!
9. Se sawene tiliyozomera tonse.
10. Kumbukani monse kuyoleta nkuni zyangu.
11. Kansi mwizyamika tutemo twangu nimwe?
12. Lovya nyama yangu mnkomwa yako.
13. Yeye ni waloŵa mng'anda, ntene.
14. Chimuti ichi ni chiyumu; mu-uyu ntewo.
15. Ntese aipa sewo, yai.

Translate into Chinsenga:

1. We all want to go to our village.
2. I see your daughter-in-law pounding maize.
3. We are tall; you (*sing.*) are short.
4. You there (*pl.*)! haven't you finished eating yet?
5. Go (*pl.*) and carry your merchandise to the European.
6. Send (*sing.*) this letter of mine to Pemba [a chief].
7. My pole is a long one; yours (*pl.*) isn't.
8. Go yourselves and fetch the bark-rope that's on the verandah.
9. We are not your (*pl.*) porters; call some other people.
10. On (*po-*) coming away from the grave all the women cut (their) hair.
11. Are you (*pl.*) not the chief of this (¹) country?

You there! go and fetch my hat.
The shaving-water isn't hot yet.
I went alone to your village.

The chief himself killed this porcupine.

Your mother is calling; run along!
We ourselves have none of us agreed.

Remember, all of you, to go and fetch firewood for me.

Is it you people that borrowed my axes?

Put my meat into your bag.

It is he who went into the hut, not I.

This tree is hard; the baobab is not.

We are not bad—not we.

Seo tonse tupangwa kuya ku munzi kwasu.

Nuŵona mmikazi wanu akutwa vitonga.

Se nise atali; we niwe mfupi.

Mweo, kansi mkaliyosila kulya?

Katwaleni makweo ŵanu ku Mzungu.

Tumizya kalata kangu aka kwa Pemba.

Changu chimuti ni chitali; chanu ntecho.

Nkoyani mwaŵene kaleteni nzizi zya mlukoro.

Se ntese aviya ŵanu; itani ŵantu ayake.

Pofuma ku msitu anakazi ŵonse emeta sisi.

Kansi ntemwe mfumu ya charo chino?

- | | |
|--|--|
| 12. Not a child has gone to cut
grass. | Yeka msaza wayosewa uzu. |
| 13. Wild cats killed all my chickens. | Azumbwe epaya nkuku zyangu
zyonse. |
| 14. Don't eat (<i>sing.</i>) all your
monkey-nuts. | Usalya nshaŵa zyako zyonse. |
| 15. Your (<i>pl.</i>) mother-in-law has
gone to the gardens to hoe. | Anyavyalawanu ŵaya ku minda
kuyolima. |

The Objective Infix.—When a pronoun is the object of a transitive verb, it is placed between the subjective prenominal prefix and the verb-stem. Thus, for “I saw him” the Ansenga say “I-him-saw”—in one word. And similarly with pronouns of neuter meaning: “I want it” is “I-it-want.”

PERSONAL OBJECTIVE INFIXES.

<i>Singular</i>		<i>Plural</i>	
-ni-	me	-ti-	us
-ku-	you	-mu-...-ni }	you
-mu- }	him, her	-m-...-ni }	you
-m- }		-ŵa-	them

It will be noticed that the second person plural has the suffix *-ni* in addition to the infix *-mu-* or *-m-*.

In Chinsenga, as has been already said, there is no indefinite article. The definite article is expressed, where possible, by the insertion of the objective infix; in other cases by the demonstrative *that*. Examples:

Muntu uyo eniŵona.
The man saw me.

Muntu wakuŵona.
A man has seen you.

Chipembere eŵapaya ŵonse.
A rhino killed them all.

Numlumbani monse.
I commend you all.

Nimuŵona muntu.
I saw the man.

Waŵona muntu.
You have } seen a man.
He has }

Mwinituma ku Mzungu.
You sent me to the European.

Zuŵa latishoka lero.
The sun has burnt us to-day.

NEUTER OBJECTIVE INFIXES.

Class	Singular	Plural	Class	Singular	Plural
1	-mu-, -m-	-ŵa-	6	-u-	-ŵa-
2	-u-	-l-	7	-ku-	—
3	-l-	-zl-	8	-ka-	-tu-
4	-chi-	-vl-	9	-ku-	—
5	-li-	-ŵa-	10	-pa-	—
	-lu-	-ŵa-	11	-mu-	—

Examples :

Nga katemo kanu ? Nakaŵona lomba.

How about your axe ? I've just found it.

Kansi waza na nkuku ? Yai, zumbwe ezikata zyonse.

Have you brought the fowls ? No, a wild cat killed them all.

These objective infixes, when inserted in the present or past tense of a monosyllabic verb, remove the necessity for their respective strengthening syllables *-ku-* and *-chi-*. In the latter case the *-chi-* is dropped ; while the present tense takes the normal prefixes of a non-monosyllabic verb. Thus :

Nkalamo yumulya (*not* ikumulya).

The lion is eating him.

Zumbwe emulya (*not* echimulya) koswe.

The wild cat ate the rat.

Kansi uimvwa (ng'oma) ? Inde, nuimvwa.

Do you hear it (the drum) ? Yes, I hear it.

Mimbulu inimvwa noutuka.

The wild dogs heard me and ran away.

EXERCISE 10

-kumana (na), meet (with), be enough.
-pelekezya, accompany (a person and return).

-poka, -londa, get, take from.

-pokera, -londera, receive.

-zingwa, be in trouble.

-loka, -lokwa, rain, soak.

-lokwa, -lokwewa, be drenched.

-tl, say.

kalaso (8), pleurisy.

mpulupulu (3), kudu.

mpoyo (3), reed-buok.

nsengo (3), horn.

lombapano, just now, at once.

mpera, enough, only, that's all.

soti, again, still, also.

kuti, that.

pakuti, because.

pamo (na), together (with), (nane, nawe, etc., often precede pamo).

Translate into English :

1. Wanipa kalimba kake.
2. Suka nchoncho iyi. Naisuka kale.
3. Echiti, Kaite mfumu yako.
4. Tampani nsima yasu yonse.
5. Kansi mwapaya liwata? Tali-paya.
6. Emuutukira muntu nomnyata na nkoli.
7. Kamwana keiwona imbwa noi-utuka.
8. Kansi nteuwayopa masasango wala?
9. Nsengo zya mpulupulu ni zitali; tuingo tuziyopa.
10. Kansi Mzungu empani ivi vyonse?
11. Nakumana na ausuwanu msanga nolaŵira naŵo.
12. Nyula yanu ni iwemeko; mwii-sita kuni?
13. Asaza anyinji a kwa Nyakauta enipelekezya ku Lwangwa.
14. Se tizingwa ngako na akamzembe, pakuti nanyinji.
15. Ng'anga ichiti, Ula mlongosi wako na kuya naye kuyosenga mankwala.

He has given me his gourd piano.
 Wash this spoon. I've already washed it.
 He said, "Go and call your chief."
 We have given you all our porridge.
 Have you killed the duck? We have killed it.
 He ran up to the man and struck him with a knob-kerrie.
 The little child saw the dog and ran away from it.
 Aren't you frightened of those hornets there?
 The kudu's horns are long; leopards are in terror of them.
 Did the European give you all these things?
 I met your father (to-day) in the bush and spoke to him.
 Your calico is rather nice; where did you buy it?
 Many of the little people at Nyakauta accompanied me to the Lwangwa.
 We were much troubled by tsetse-fly, because they are numerous.
 The doctor said, "Take your sister and go with her to ask for some medicine."

Translate into Chinsenga :

1. I have met a baboon and killed it.
2. He has not yet given us our food-rations, and we want them.
3. He was in great trouble because the robber took his property from him.
4. He told me just now that the chief has died of pleurisy.
5. We are tired out with the hurricane, and the rain has drenched us.

Nakumana na bongwe nompaya.
 Akaliyotipa nkana zyasu, nase tuzipangwa.
 Ezingwa ngako pakuti kapondo kala kemlonda chuma chake.
 Waniuzya lombapano kuti mfumu yafwa na kalaso.
 Tavupa ngako na chinkuka, soti mvula yatilokwa.

- | | |
|--|--|
| 6. Did you (<i>sing.</i>) see the thief just now? I saw him for a little time, that's all. | Kansi waiwona njivi lombapano?
Naiwona kansita katonto mpera. |
| 7. You there (<i>sing.</i>)! I called you. I did not hear your call. | Weo, nakuita. Niliyekumvwa wite wanu. |
| 8. Bring (<i>sing.</i>) my wash-basin; I have not washed yet. | Leta msuko wangu; nikaliyo-samba. |
| 9. Some buck passed here in the night; I have seen their spoor. | Nyama zypita pano usiku; na-wona makasa a zine. |
| 10. My husband got lost; he has slept in the bush. | Alume wangu eluwila; alala msa-nga. |
| 11. Run (<i>sing.</i>) to the old man and bring him back (<i>-wera</i>) with you. | Utukira ku mkote nowera naye pamo. |
| 12. The Government tied up the thief (<i>Class 1</i>) in prison. | Boma limmanga pompwe mka-mbolimboli. |
| 13. Where has the dog gone? I don't know; I haven't seen it. | Nga imbwa yaya kuni? Nuziwa lini; niliyoiwona. |
| 14. We only have come to speak to you (<i>pl.</i>). | Seo seka tazolawira namwe. |
| 15. I have given you all plenty of food-rations. | Nampani monse nkana zinyinji. |

Objective Pronoun with Imperative.—When it is desired to combine the Immediate Imperative with an objective pronoun (as *Send him, call them*), the infixes given above are used as prefixes, and are attached to the Imperative formations, both singular and plural, with the final *-a* of the verb-root changed to *-e*. Monosyllabic verbs, which (it will be remembered) prefix a strengthening *i-* to this Imperative, omit this when combination with an objective pronoun removes the necessity for it. Examples:

<i>Immediate Imperative</i>		<i>With Objective Pronoun</i>	
komera mbuto (3, <i>pl.</i>)	sow the seed	zikomere	sow it
letani viya (4, <i>pl.</i>)	bring the loads	vileteni	bring them
ita muntu (1) uyo	call that man	multe	call him
poka tumbazo (8, <i>pl.</i>)	take the adzes	tupoke	take them
llyani chitonga (4)	eat the maize	chilyeni	eat it
imvwa	listen	nimvwe	listen to me
ipani	give	tipeni	give us

The **ka-** of distance is often prefixed to such forms as these, as :

kawāpeni	go and give them
kamuite	go and call him
kanilindile	go and wait for me
katiullileni	go and fetch (for) us
kaniletere, kandetere	go and bring (for) me

CHAPTER VII

THE VERB (III)—“TO BE,” IMPERFECT TENSE, “TO HAVE,” SUBJUNCTIVE MOOD AND FUTURE TENSE

The Auxiliary, to be.—In the formation of its Present Tense the verb *ku-li*, *to be*, differs from all other monosyllabic verb-stems, in that the usual infix *-ku-* is omitted. Thus, for example, *ni-ku-lya* is *I eat*; *ng'ombe zi-ku-mwa* is *the oxen drink*. But in the case of *ku-li*, *I am* is *ni-li*; *the oxen are here* is *ng'ombe zi-li pano*. The personal formations are as under.

I am, etc.		I am not, etc.	
<i>ni-li</i>	I am	<i>si-ni-li</i>	I am not
<i>u-li</i>	you are	<i>si-u-li</i>	you are not
<i>a-li</i>	he, she is	<i>sa-li</i>	he, she is not
<i>ti-li</i>	we are	<i>si-ti-li</i>	we are not
<i>mu-li</i>	you are	<i>si-mu-li</i>	you are not
<i>a-li</i> } <i>wa-li</i> }	they are	<i>sa-li</i>	they are not

The remaining concords are formed from the class-particles.

It is, they are.					
Class	Singular	Plural	Class	Singular	Plural
1	<i>all</i>	<i>all, wall</i>	6	<i>ull</i>	<i>all, wall</i>
2	<i>ull</i>	<i>lri</i>	7	<i>kull</i>	—
3	<i>lri</i>	<i>ziri</i>	8	<i>kali</i>	<i>tuli</i>
4	<i>chiri</i>	<i>virri</i>	9	<i>kull</i>	—
5	<i>liri</i>	<i>all, wall</i>	10	<i>pall</i>	—
	<i>lull</i>	<i>all, wall</i>	11	<i>muli</i>	—

The consonants **l** and **r** are interchangeable, but the spelling follows the pronunciation most commonly heard in each instance, *i.e.* **r** after **i** ; **l** after other vowels.

Use of Present Tense.—The auxiliary is not used to connect nouns with adjectives, other nouns or possessive pronouns ; this duty is performed, as has been already pointed out, by the copulas **ni** and **na**. Examples :

Ng'anda yanu ni ikuru.
Your hut is a large one.

Chikololo icho ni changu.
That pipe is mine.

Uyo muntu ni mfumu ya munzi ulawa.
That man is the chief of that village over there.

Again, when the personal forms *I am, you are, etc.*, are coupled with any of the above three parts of speech, it is usual to employ the forms **nine, niwe**, in preference to **nili, uli**. In the case of the third persons it is usual to employ the copulas, **ni** or **na**. Thus :

Nine mtali.
I am tall.

Nimwe wangu.
You belong to me.

Nise achiweta a ng'ombe.
We are cattle-boys.

Kansi ntewe muwipa ?
Are you not a bad lot ?

The principal function of the auxiliary is to couple the substantive with a locative adverb or a cardinal numeral, although in the latter case the copula is also heard. Examples :

Tuli kuni tumbwiri ? Tuli umo mng'anda.
Where are the hoes ? They are in the hut there.

Nga nkwaŵilo zyangu ? Ziri pano ; ni zine (*four*).
What about my shoes ? They are here ; there are two pairs.

Aviya {^{ali}_{ni}} kumi.

The porters are ten in number.

The Imperfect of **ku-li** is formed by prefixing the personal prefixes (and, for neuters, the class-particles) to **-enze**.

I was, etc.		I was not, etc.	
nenze	I was	si-nenze	I was not
wenze	you were	si-wenze	you were not
enze	he, she was	senze	he, she was not
tenze	we were	si-tenze	we were not
mwenze	you were	si-mwenze	you were not
enze } wenze }	they were	senze } si-wenze }	they were not
Class 2	wenze	Class 4	chenze
Class 3	yenze	Class 5	vyenze
	yenze		lenze, lwenze
	zyenze		enze, wenze
	etc.		etc.

Examples :

Chimbwi enze mu luwa lwa mbuzi.

The hyæna was in the goat-kraal.

Se tenze polwendo [pa ulwendo].

We were on a journey.

Chuni chenze mchimuti.

The big bird was in the tree.

Nzovu yenze mu mbwina.

The elephant was in the game-pit.

Kansi mkupo wa chuzu ntwenze muno ?

Was not the water-buck's hide in here ?

This Imperfect Tense of the auxiliary verb leads naturally to a consideration of the same tense as formed by verbs in general.

Imperfect Tense.—An action performed continuously in the past is denoted by the insertion of *-enze-* between the pronominal- or the class-prefix and the Infinitive of the verb. In the case of non-monosyllabic verb-stems the *-enze-ku-* contracts to *-enzo-*. Negatives prefix *nte-* or its equivalent (*see also p. 84*).

IMPERFECT TENSE.

Non-Monosyllabics			Monosyllabics		
nenzo-lala	I was sleeping		nenze-ku-ti	I was saying	
wenzo-lala	you were sleeping		wenze-ku-ti	you were saying	
enzo-lala	he, she was sleeping		enze-ku-ti	he, she was saying	
tenzo-lala	we were sleeping		tenze-ku-ti	we were saying	
mwenzo-lala	you were sleeping		mwenze-ku-ti	you were saying	
enzo-lala } wenzo-lala }	they were sleeping		enze-ku-ti } wenze-ku-ti }	they were saying	
Class 2	wenzo-	yenzo-	Class 2	wenze-ku-	yenze-ku-
Class 3	yenzo-	zyenzo-	Class 3	yenze-ku-	zyenze-ku-
Class 4	chenzo-	vyenzo-	Class 4	chenze-ku-	vyenze-ku-
	etc.			etc.	

Frequently the negative is formed by *lini* preceded by the positive Imperfect. A continuous state, as opposed to an isolated action, is expressed by changing the final *-a* of the verb-stem into *-e*. Examples :

Mbowo zyenzoutukira ku sanga.

The buffalo were running off into the bush.

Anakazi enzoimba nzimbo zya mu wende.

The women were singing pounding songs (*lit.* songs at the mortar).

Mvula yenzoloka inyinji ngako.

A great amount of rain was falling.

Tenzolaŵira na alwendo pozyokera pala.

We were talking to some passers-by at the turn there.

Tumpwisi twenzekulya msipu.

The kids were eating the fresh green grass.

Tenzomangiwe mkambolimboli.

We were lying tied up in the prison.

EXERCISE 11

-vimba, thatch.

-kana, say no, prefer not, refuse.

-ŵika, -ika, put, bury.

-tenda, out (by striking).

-nyema, out (by drawing).

-pona, fall, jump (into).

-ponya, drop.

-temba, carry (between two or more).

-sema, shout.

-wa, fall, tumble.

mpini (2), handle (of hoe or axe).

mulimba (2), box.

chizo (4 ; vizo, strength), limb.

mwezi (2, myezi), moon, month.

mono (3), castor-oil plant.

Mgoni (1), Ngoni native.

mafuta (5, *pl.*), oil, fat.

muno, -mo, in here.

umo, -mo, in there.

apa, pano, kuno, -po, here.

uko, kula, -ko, there.

Translate into English :

1. Chiyowâ enzokata nkafi mmanja wake.

The boatman was holding a paddle in his hands.

2. Angoni enzekuza ku Unsenga kuzopaya wantu.

The Angoni used to come to the Nsenga country to kill people.

3. Asimbi wonse enzekulya machesi.

All the girls were eating bull-frogs.

4. Nga weo wenzochitanji ? Newo nenzeko lini.

What were you doing ? I wasn't there.

5. Nenzoyenda msanga tyala.

I was just walking in the bush.

6. Nga mbuzi ziri kuni ? Nuziwa lini ; zyenze kuluzi.

Where are the goats ? I don't know ; they were at the river.

- | | |
|---|--|
| <p>7. Kansi niwe njivi? Yai, iri umo.</p> <p>8. Sewo tenzekulya mng'anda ya-su.</p> <p>9. Nga mwenzekulya chinji?</p> <p>10. Tembani monse, pakuti ni chikuru.</p> <p>11. Kansi simwenze muno mailo? Inde, sitenzemo.</p> <p>12. Ndiwo zyanu zyenze mchinkombe.</p> <p>13. Siku liyake alume wake enzovimba ng'anda.</p> <p>14. Ali kuni anyavyalawanu? Ali mlukoro. Kawauzyeni.</p> <p>15. Kansi muli umo. Yai, tiri pano.</p> | <p>Are you the thief? No, he's in there.</p> <p>We were eating in our hut.</p> <p>What were you eating?</p> <p>Carry it together, all of you, because it is large.</p> <p>Were you not in here yesterday? No, we were not.</p> <p>Your relish was in the cooking-pot.</p> <p>One day her husband was thatching a hut.</p> <p>Where is your mother-in-law? She is on the verandah. Go and tell her.</p> <p>Are you in there? No, we are here.</p> |
|---|--|

Translate into Chinsenga :

- | | |
|---|---|
| <p>1. Have you (<i>sing.</i>) found my ball? It was in this earthen pot.</p> <p>2. The brigand was beating my father.</p> <p>3. I am in here; what do you (<i>pl.</i>) want?</p> <p>4. The lion was eating the carcass.</p> <p>5. All the villagers were drinking beer.</p> <p>6. Where was the cook yesterday?</p> <p>7. He went to his (<i>kwaŵo</i>) village, as they were burying his father.</p> <p>8. The thief was a man of great strength.</p> <p>9. We lived many months at the Englishman's.</p> <p>10. Look at (<i>wona</i>, <i>pl.</i>) that ⁽¹⁾ mantis. Kill it.</p> <p>11. The young men are going off to thatch their huts.</p> <p>12. The schoolboy was dropping little stones into the pit.</p> | <p>Kansi wafwana nyimba yangu? Yenze muno mnongo.</p> <p>Kapondo kenzonyata wata.</p> <p>Nili muno; musakanji?</p> <p>Nkalamo yenzochilya chitumbi. Wonse a mmunzi enzekumwa wawa.</p> <p>Nga chipika enze kuni mailo? Echiya ku munzi kwaŵo, pakuti enzoŵika awisi.</p> <p>Njivi yenze muntu wa vizo vikuru.</p> <p>Tenzonkala myezi inyinji kwa Mnjerezi.</p> <p>Wonani nyamlondampuno uyo! Mupayeni.</p> <p>Alumbwana akuyovimba ng'anda zyaŵo.</p> <p>Msambili enzoponya tumyala mchisengu.</p> |
|---|---|

- | | |
|--|--|
| 13. Leopards were fighting with some great monkeys.
14. The maize (<i>pl.</i>) was in the mortar.
15. Were you (<i>pl.</i>) not cutting grass yesterday? No, sir, we were not at (<i>ku</i>) work. | Tuingo twenzekulwa na vikolwe.
Vitonga vyenze mu wende.
Kansi simwenzosewa uzu mailo?
Inde, bwana, sitenze ku milimo. |
|--|--|

To have.—The Nsenga language possesses no word for *to have*, its place being taken by *to be with*. Thus, *We have many goats* is *We are with* (or *with-them*) *many goats*, *Tiri na* (or *nazyo*) *mbuzi zinyinji*. *The chief has an old gun* is *Mfumu iri na* (or *nayo*) *mfuti yakale*.

In common speech the syllable *-li* is usually omitted, so that the prefix of the various classes combines with the *na* to form one word; thus the above sentences become, *Tina mbuzi zinyinji*, *Mfumu ina mfuti yakale*.

Similarly, in the Imperfect positive, *nenze*, etc., is followed by *na* (or *naye*, *nawo*, *nayo*, *nacho*, etc.) without contracting in any way, and signifies *I had*, *you had*, *it had*, etc.

The Negative of the Present Tense is peculiar, and is formed throughout by the addition of the suffix *-ye* (or *-ve*) to the positive forms *nili*, *uli*, etc., of the verb *to be*.

I have, etc.		I have not, etc.	
nina	I have	niliye	I have not
una }	you have	uliye	you have not
wina }		aliye	he, she has not
ana	he, she has	tiliye	we have not
tina	we have	muliye	you have not
muna }	you have	aliye }	they have not
mwina }		waliye }	
ana }	they have		
ena }			
Class 2	una	Class 2	uliye
Class 3	ina	Class 3	iliye
Class 4	ina		iliye
	zina		ziliye
	china		chiliye
	vina		viliye
	eto.		eto.

These words are used also to express (in the positive) *having, with*, and (in the negative) *not having, without*. Examples :

Nawona chinyama china nsengo zitali.

I have seen a great beast with long horns.

Nzovu zina matu akuru.

Elephants have large ears.

Niliye ndalama zinyinji ; kansi muli nazyo.

I haven't much money ; have you any ?

Katemo kenze nawo mpini.

The axe had a handle.

Mbewa iliye mchira.

{ The mouse has no tail.

{ A mouse without a tail.

EXERCISE 12

mwunikilo (3), lid, cover.

mpero (3), lower grindstone.

mwanampero (1), upper grindstone.

-yanika, put in the sun to dry.

-yanula, take in out of the sun.

-luwa, forget, leave by mistake.

-tukana, revile, abuse.

-lasa, hurt, wound.

-tuzula, find fault with.

-kasya, catch (in trap or net).

-lila, sound, cry, ring (*intr.*).

-kumbulwa, stumble.

-kanikana, be half-witted.

-tatika, begin, tease.

sembe, but, except.

chikomo cha, because of.

tyala, just, only, nothing more.

Translate into English :

1. Kansi uliye mwanakazi (or mkazi) ?
2. Mwanansi wangu ana wamba.
3. Kalulu ni kanyama kana mano anyinji.
4. Tutemo tuna mipini itali.
5. Tina njala, pakuti talala msa-nga.
6. Muuyu ni chimuti chiliye minga.
7. Nyama ziyake ziliye nsengo, sembe mpulupulu ziri nazyo.
8. Nga munyu uli kuni ? Uli nawo ?
9. Kansi uyo muntu aliye chiya ?
10. Natatikoumba viwate vyanu.
11. Kansi uliye makweo lero ? Nili nawo.
12. Iri kuni nyula yangu ? Nai-yanula ; nili nayo muno.

Have you no wife ?

My neighbour has shabby clothes.

The hare is a little animal with lots of wits.

Axes have long handles.

We are hungry, because we slept in the bush last night.

The baobab is a thornless tree.

Some animals have no horns, but the kudu have.

Where is the salt ? Have you it ?

Has that man no load ?

I have begun to mould your basins.

Haven't you anything to sell to-day ? I have something.

Where is my calico ? I have brought it in ; I have it in here.

Translate into Chinsenga :

- | | |
|--|--|
| 1. A roof with much grass on. | Mtenje una uzu unyinji. |
| 2. Branches with no leaves on. | Misambo iliye matepo. |
| 3. This branch has leaves on. | Uyu msambo uli naŵo matepo. |
| 4. Hasn't this box any lid ? | Kansi mulimba uyu uliye mvwini-kilo ? |
| 5. Wild dogs have long ears, but a leopard's are short. | Mimbulu ina matu atali, sembe a kaingo nafupi. |
| 6. The traveller arrived at a village with a large stockade. | Mulwendo efwika ku munzi una linga likuru. |
| 7. Have you (pl.) my hammer ?
I have it here. | Kansi muli nayo nundo yangu ?
Nili nayo pano. |
| 8. I have left my hat by mistake ;
go (sing.) and fetch (come with) it. | Naluŵa chapeu changu ; kaze nacho. |
| 9. The European only wounded the reed-buck ; he did not kill it. | Mzungu eilasa mpoyo tyala ; aliyo-ipaya. |
| 10. I met (to-day) my mother-in-law ; she abused me dreadfully. | Nakumana na anyavyalawangu ; anitukana ngako. |
| 11. The young fellow was catching fish in his basket-trap. | Mlumbwana enzokasya masawî mmono wake. |
| 12. I want to buy some castor-oil ; have you (sing.) any ? | Nusakosita mafuta a mono ; kansi uli naŵo ? |

Negative Imperfect.—The negative of the Imperfect *nenze na* (*I had*), etc., is formed by suffixing the syllable *-ve* to the positive *nenze*, *wenze*, *enze*, etc. This gives *nenze-ve*, *I had not*, and similarly throughout the neuter classes. This form must be distinguished from *sinenze*, *I was not*.

I had not, etc.		
nenze-ve	I had not	
wenze-ve	you had not	
enze-ve	he, she had not	
tenze-ve	we had not	
mwenze-ve	you had not	
enze-ve	}	they had not
wenze-ve		
Class 2	wenze-ve	yenze-ve
Class 3	yenze-ve	zyenze-ve
Class 4	chenze-ve	vyenze-ve
	etc.	

With verbs in general the negative of the Imperfect is formed in three ways, the commonest of which are to attach the prefix *n*te (or its equivalent) to, or employ the negative *lini* with, the affirmative forms. The third, which is far less common, is to combine the negatives *nenzeve*, etc., with the root of any verb in final *-e* and with prefix *u-*. This third type is the most emphatic, and denotes *not . . . at all*. Examples :

Kansi mwenzewe tumbwiri ? Tenze nato.

Had you no hoes ? We had some.

Kang'anda aka kenzeve mtenje.

This little hut had no roof.

Ng'ombe sizyenzoutuka nkalamo.

The cattle were not running from the lion.

Ndiu yenzevolile [yenzeve'ulile].

The bell was not ringing at all.

Neo nenzeveulye.

I was not eating anything.

Tumpwisi twenzeveumwe.

The kids were not drinking.

Subjunctive Mood.—The Subjunctive Mood, used to express permission, a condition, a desire or a purpose, is formed by attaching the personal prefix or the class-particle to the verb-root in final *-e*. The negative inserts *-sa-* between the prefix and the verb-root with final *-a* unaltered.

Monosyllabic verbs have no peculiarities.

SUBJUNCTIVE MOOD.

Affirmative			Negative		
nl-payē	I may kill		nl-sa-paya	I may not kill	
u-payē	you may kill		u-sa-paya	you may not kill	
a-payē	he, she may kill		a-sa-paya	he, she may not kill	
ti-payē	we may kill		ti-sa-paya	we may not kill	
mu-payē	you may kill		msa-paya	you may not kill	
a-payē	they may kill		a-sa-paya	they may not kill	
wa-payē					
Class 2	u...ē	i...ē	Class 2	usa-	isa-
Class 3	l...ē	zi...ē	Class 3	isa-	zisa-
Class 4	chi...ē	vi...ē	Class 4	chisa-	visa-
	etc.			eto.	

The Subjunctive Mood is extensively used, and the following points may be noticed in connexion with it.

(1) The negative second person, singular and plural, will be recognized as supplying the negative of the Immediate Imperative. Similarly, the affirmative provides what does duty for a polite, or less peremptory, form of request, to be granted in the near future and close at hand. The insertion of *-ka-* denotes performance at a distance.

Muniikire pa mulyango.

Will you put (it) in the doorway for me.

Munipeko.

Please give me some.

(2) After verbs of telling and commanding, such as *-uzya* (unless the direct form of speech is used), it is usual to employ the subjunctive mood (without *kuti*).

Kauzye masiri aze kuno.

Tell the carpenter to come here.

(3) The subjunctive denotes a wish or desire, and (with *kuti*) a purpose. Its negative denotes *so that . . . not*.

Nimuita muntu kuti nilawire naye.

I called the man so that I could speak to him.

(4) An intention or exhortation, such as is introduced in English by the word *let*, is expressed in Chinsenga by the syllable *na-* prefixed to the first or third persons, singular and plural, of the subjunctive mood. Similarly *na-* with the same persons in the Present Indicative denotes permanency of intention. In the case of present tense forms in initial *o-* (*i.e.* Class 1, singular and plural, and Classes 5 and 6, plural), the *na-* can only be attached to the form *aŵo-* (*see p. 219*). Thus :

Natuyendesye.

Let us hurry up (now).

Natuyendesya.

Let us hurry up (always).

Natitatike.

Let's begin (now).

Naŵotatika mmawa.

Let them always begin in the morning.

The idea of *want* or *must* is often present, as :

Mbuzi zyonse naziye ku manzi.

I want all the goats to go to water (now).

Tumbwiri natulala mlukoro.

The hoes must always remain for the night on the verandah.

A further use of *na-* with the subjunctive is, as has already been stated, to provide an extremely deferential request, and is so employed in place of an Immediate Imperative. Thus :

Natilembe (*lit.* let them write us).
Will you please engage us ?

Natangule.
Won't you go on ahead ?

(5) *I had better, you had better*, etc., are expressed by the use of the subjunctive mood, as for example :

Ni chiweme mkakonshe mfumu.
You had better go and ask the chief.

(6) Elision. Two occasions should be noticed when letters are dropped or coalesce. When the first person singular, or the first or second persons plural, of the subjunctive contain the objective personal infix *-wâ-* (*them*), then *ni-wâ-*, *ti-wâ-* and *mu-wâ-* become respectively *na-*, *ta-* and *mwa-*. Similarly, with the infinitive, *ku-wâ-* becomes *kwa-*. Thus :

Nalembe (*i.e.* *ni-wâ-lembe*) aviya lombâ.
I want to write up the porters now.

Nupangwa kwalemba.
I want to write them up.

Further, in the case of a subjunctive followed by an indicative :

Napuvyosila (*i.e.* *napuvye kusila*).
They must finish quickly.

Additional examples illustrating the use of the Subjunctive Mood :

Mtipe ndalama zyasu zywendo [*zya ulwendo*].

Will you give us our money for the journey.

Tisayenda usiku, sembe mzuwâ.

Don't let us travel at night, but in the daytime.

Mkawauzye amilimo akatende vimiti lero.

Go and tell the workmen to cut poles to-day.

Nichiti nimvwe malizu a Mzungu.

I thought (*lit.* I said) I would hear what the European had to say.

Wapeni alwendo awa vyakulya kuti walye.

Give these visitors some food to eat (*lit.* that they may eat).

Boma liwauzya wantu asamanga munzi walomba.

The government told the people not to build a new village.

Tikalime munda, pakuti mvula iri pafupi.

Let us go and hoe the garden, because the rain is near.

Natulala ku ndala chikomo cha nguluwe.

Let us always sleep at the garden-hut because of the wild pigs.

EXERCISE 13

ndala (3), garden hut (raised on platform).

nsaka (3), village court, authority.

mtanda (2), lump of porridge (as in one chisero), bread.

chilyo (4), food.

mfuzi (1), smith.

nchelwa (3), brick.

hema (5) [borrowed], tent.

mkono (2), half-a-yard.

kombwe (1) umo, at cock-crow.

-linga, measure, think.

-fula, forge; scoop out.

-kotoka, knock off work.

-leka, leave off.

-panama, stand, stop (walking).

-ima, get up (from sitting), start (on journey).

-imya, -imisya, raise.

-uka, get up (from lying), wake.

-usya, wake, rouse.

-myalala, be quiet, be cold.

-soŵa, be without, be lacking to, miss (a path).

-cheneka, destroy, waste.

-yenga, boil (oil), brew (beer).

-kwapula, flog.

tiyeni, come along! (see p. 208).

pafupi (na), near (to).

patali (na), far (from).

Translate into English:

1. Mpulupulu yenzeve ŵana a ine.

2. Mfuzi onkala pafupi na pano.

3. Nenzeve chakulya mailo; munipe nkana.

4. Mweo, myalalani mumvwe!

5. Kauzye anakazi akatape manzi.

6. Nalemba ŵantu anyinji kuti apuvyomanga ng'anda.

7. Chinkuka chikuru chenzokunta usiku.

8. Alumbwana nalale pafupi na hema.

9. Tuma muntu akauzye a nchelwa akotoke.

10. Mbuzi zya ku munzi zisapita pano.

11. Tumaŵata natuye tukamwe kuluzi.

12. Tiyeni tikatye nyimba!

The kudu was without its young.

The smith lives near here.

I had no food yesterday; will you give me some rations?

You there! be quiet and listen!

Go and tell some women to draw water.

I have engaged a lot of men so that they shall build the hut quickly.

A great hurricane was blowing in the night.

The 'boys' must sleep near the tent.

Send someone to tell the brickmen they can knock off work.

The village goats must not come by here.

Let the little ducks go and drink at the river.

Come along, let's go and play ball!

Translate into Chinsenga :

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Stop (<i>pl.</i>) and see these red ants. 2. Tell (<i>sing.</i>) the villagers to stop beating that drum. 3. Is the smith forging to-day ?
No, he has no metal. 4. Had he none (<i>-soŵa</i>) yesterday ? He had some. 5. Let the boy with the letter start now. 6. He used to get up at cock-crow to look at his basket-trap. 7. Beer-brewing wastes a lot of food. 8. The kids must come out of the kraal daily. 9 The women must stop dancing now. 10. You (<i>pl.</i>) can stop work now and go and scoop out a water-hole. 11. The chief told me just now not to cut this fork in two. 12. Let the robber remain in prison for the night. | <p>Panamani muŵone mpasi izi.
Kawauzye a mmunzi alekolizya ng'oma ila.
Kansi mfuzi ofula lero ? Yai, aliye vyera.
Kansi vimsoŵa mailo ? Enze navyo.
Wa kalata naime lombamba.</p> <p>Enzouka kombwe umo kuyowona mono wake.</p> <p>Kuyenga walwa kucheneka vilyo vinyinji.
Tumpwisi natufuma mu luŵa nsiku zyonse.
Anakazi ŵala nalekovina lombamba.</p> <p>Mkotoke lombamba, mkafule mchera.</p> <p>Mfumu yaniuzya lombapano nisatenda mpanda ino.
Kapondo nakalale mkambolimboli.</p> |
|--|---|

Future Tense.—Of all the verbal formations in the Nsenga language that of the future tense is undoubtedly the most clumsy. When the action described is to be performed in the immediate future (at any time until dawn on the day following the use of the word), the form adopted is identical with that of the Subjunctive Mood, as :

Kansi aviya awera ? Yai, afwike lombapano.
Have the porters got back ? No, they will arrive very soon.

But normally the Future Tense is a far more complicated affair, in its most complete form entailing the employment of parts of three verbs, *kuti*, *kuza*, and that of which they form the future. How these are combined will be seen at once from the table which follows.

FUTURE TENSE.

<i>Affirmative</i>		<i>Negative</i>	
(niti) nize nichite	I will do	sinti (nize) nichite	I will not do
(uti) uze uchite	you will do	siuti (uze) uchite	you will not do
(ati) aze achite	he, she will do	sati (aze) achite	he, she will not do
(titi) tize tichite	we will do	sititi (tize) tichite	we will not do
(muti) muze muchite	you will do	simti (muze) muchite	you will not do
(ati) aze achite	they will do	sati (aze) achite	they will not do

For the sake of clearness the usual abbreviations have not been incorporated in the table—uzochite (for uze uchite), azachite (for aze achite), and mze mchite (for muze muchite).

Concords for the remaining classes are provided quite regularly by the representative class-particles :

Class 2	(uti) uze uchite	(iti) ize ichite
Class 3	(iti) ize ichite	(ziti) zize zichite
Class 4	(chiti) chize chichite	(viti) vize vichite
	etc.	

In point of fact the three components which combine to form each person and neuter concord of the future tense are by no means always used in every instance. In the affirmative the *niti*, *uti*, etc., of column 1 are omitted, except when preceded by a relative or interrogative pronoun or relative adverb (see pp. 96-97, 102-3, 147). The remaining two columns (*nize nichite*, etc.) provide the normal future ; the last column (*nichite*, etc.) the immediate future.

In the negative all three columns are in use to denote the normal negative future ; the first and third (*sinti nichite*, etc.) are combined—omitting the centre column—to supply the negative of the immediate future.

Alternative Negative Future Tense.—An extremely neat negative future (relative usually to all time, though particularly used of time not far distant) is constructed from the verb-stem, to which is prefixed the necessary pronominal- or class-particle with the negative *si-* (or its equivalent). Monosyllabics resemble other verbs in their treatment—except in the third persons.

Non-Monosyllabics		Monosyllabics	
si-ni-chita	I will not do	si-ni-lya	I will not eat
si-u-chita	you will not do	si-u-lya	you will not eat
sa-chita	he, she will not do	sa-a-lya	he, she will not eat
si-ti-chita	we will not do	si-ti-lya	we will not eat
si-mu-chita	you will not do	si-mu-lya	you will not eat
si-mchita		sa-a-lya	they will not eat
sa-chita	they will not do	si-wa-lya	
Class 2	si-u- si-i-	Class 5	si-ll- sa-a- }
Class 3	si-i- si-zi-		si-lu- si-wa- }
Class 4	si-chi- si-vi-		eto.

The infix *-ka-* cannot be inserted in these forms.

Monosyllabic Verbs.—These (with the exception of *-za*) can form their future, both affirmative and negative, exactly as verb-stems of two or more syllables, as :

Mbuzi ize ifwe.	Se tize timwe.	Kamwana sikati kalye.
The goat will die.	We will drink.	The little child will not eat.

They have, however, an affirmative future tense peculiar to themselves, formed for each person and number by the reduplication of the prefix of their Subjunctive Mood formations, as :

Niye.	Niniye.
I may go.	I will go.
Kambuzi kalye.	Kambuzi kakalye.
The young goat may eat.	The young goat will eat.

FUTURE (MONOSYLLABICS).

ni-ni-ze	I will come
u-u-ze	you will come
a-a-ze	he, she will come
ti-ti-ze	we will come
mu-mu-ze	you will come
a-a-ze	they will come
wa-wa-ze	

Class 2	u-u-	i-i-
Class 3	i-i-	zi-zi-
Class 4	chi-chi-	vi-vi-
	eto.	

N.B.—The negative future of *ku-wa*, *to be*, is usually *niwêve*, etc.

EXERCISE 14

ohuza (4), friend.
 ohivumbo (4), (closed in) nest.
 chilala (4), drought, famine.
 sabata (5), Sunday, a week.
 chikono (4), spiral brass anklet or bracelet.
 ntona (3), lip ornament (of lead, bone, wood or stone).
 mazo (5, *sing.*), day before yesterday, day after to-morrow.
 iweza (5), fire-stone (often of mud).
 tupwe (5), anxiety.
 -flpa mtima, be anxious.

-koma, hammer, pitch (tent).
 -mangulula, untie, undo.
 -mera, germinate, swallow, cut (tooth).
 -kula, grow (*gen.*), come of age.
 -flka, construct, put together.
 -chepa, be (too) few, be (too) little.
 -tyola, break in two.
 -tyoka, be broken in two.
 -fwaya, break in pieces.
 -fwaika, be broken in pieces.
 -wapo, take place, happen.
 kano, perhaps, I don't know, supposing, whether, if.

Translate into English :

1. Viya vize vifwike mazo.
2. Siniya ku munda lero.
3. Tize tikome hema mchingulo.
4. Yai, puvyanulimangulula lomba.
5. Nga titilye zuwânji, bwana ?
6. Ng'anda ino iiwe chirimika chamene chino.
7. Tisile lero kufika chilimba ichi.
8. Ninize mailo mze munilembe.
9. Tize timuwoneni soti.
10. Mfuzi azafule vikono vyako.
11. Tuni situmanga vivumbo vya twine mchimuti ichi.
12. Ulalo wa Mzungu uuye na manzi.
13. Mapira amere lero na mvula.
14. Kalata kofuma kwa wata sika-za sabata lino.
15. Kansi mumuye ku munzi ?
 Yai, sitiyako.

The loads will arrive in two days' time.

I shall not go to the garden to-day.
We will come and pitch the tent in the evening.

No ! be quick and undo it now.

When shall we get our food, sir ?
This hut will fall this very year.

We shall finish putting this chair together to-day.

I will come to-morrow for you to engage me.

We shall come and see you again.
The smith will forge your brass anklets.

The birds will not build their nests in this tree.

The European's bridge will go (be carried away) with the (flood) water.

The millet will germinate to-day with the rain.

The letter from my father will not come this week.

Shall you go to the village ? No, we shall not go there.

Translate into Chinsenga (using the longer Future formations) :

- | | |
|--|--|
| 1. That wall is too high : it will fall. | Chipupa icho ni chitali : ohize chiwe. |
| 2. This village will grow tremendously. | Munzi uyu uzokule ngako. |
| 3. My friends will not come to-day. | Viuza vyangu siviti vize lero. |
| 4. A great drought will take place, because the rain is so little. | Chilala chikuru chize chiwepo, pakuti mvula yachepa. |
| 5. I shall not set the mouse-traps. | Sinti nize niwateye maliwa. |
| 6. All old women wear lip ornaments. | Anakazi wonse akuru ovwala ntona. |
| 7. Pots like these will soon be broken. | Nongo zyteti zize zipuvyofwaika. |
| 8. The rains will not finish this month. | Mainza sati azasile uno mwezi. |

Using the shorter Futures :

- | | |
|--|--|
| 9. This food (pl.) will be much too little. | Vyakulya ivi vichepe ngako. |
| 10. My letter has not come yet ; perhaps it will come to-morrow. | Kalata kangu kakaliyekuza ; kano kakaze mailo. |
| 11. The dancing will not take place. | Kuvina sikuwapo. |
| 12. I will not give the porters their money now, but in the evening. | Siniwapa aviya ndalama zyaŵo lombā, sembe mchingulo. |
| 13. You (pl.) will overtake us on the way ; we shall not hurry. | Mutifwane pa njira ; sitiendesya. |
| 14. Let's go and sleep at the Lwangwa. | Tikalale ku Lwangwa. |
| 15. The Angoni will not again fight with the Ansenga. | Angoni saalwa soti na Ansenga. |
| 16. The little girls (Class 8) will not be frightened of you (pl.). | Tusaza situmuyopani. |

CHAPTER VIII

THE PRONOUN (II)—INTERROGATIVES AND RELATIVES

Interrogative Pronouns.—Nothing has been said hitherto of a class of words often spoken of with some vagueness as Interrogatives, such as *which?* *what?* *of what sort?* etc. But, inasmuch as the majority of these are normally used *with* nouns, and not in place of them, they are, strictly speaking, interrogative adjectives, and will be dealt with as such in a later chapter. The following, however, come under the head of Interrogative Pronouns.

Who? Whom? Which?—The words employed to denote these interrogatives are in reality the personal class forms of the Interrogative Adjective *which?* set out in full on p. 116. They are:—singular, *yuni, uni*; plural, *ŵani*. The singular forms are seldom heard, and *ŵani* is almost always used out of courtesy, with the copula in its subjective form:

Subjective.	<i>Who?</i>	<i>ni ŵani</i> (3rd persons).
Objective.	<i>Whom?</i>	<i>ŵani</i> .

Ni ŵani is *Who is he?* or *Who are they?* In the remaining persons the copula is combined with the personal pronoun:

<i>nine ŵani</i>	<i>who am I?</i>	<i>nise ŵani</i>	<i>who are we?</i>
<i>niwe ŵani</i>	<i>who are you?</i>	<i>nimwe ŵani</i>	<i>who are you?</i>

N.B.—(1) *Which?*, used in a selective and personal sense, is rendered by *ni ŵani*.

(2) When the Interrogative *ni ŵani* is the subject of a verb in the future tense (whether affirmative or negative), the *niti, uti, ati*, etc., of the first column of component parts on p. 89 must never on any account be omitted.

Examples :

Ni wani waniita ? Who called me ?	Mfumu yaita wani ? Whom did the chief call ?
Nga wantu awa ni wani ? Who are these people ?	Ni wani ati anipelekezye ? Who will accompany me ?
Zina lako niwe wani ? What is your (<i>sing.</i>) name ?	Zina lanu nimwe wani ? What is your (<i>plur.</i>) name ?

In reference to a river, or a person of diminutive size, *kaŵani* or *tuŵani* are used, thus :

Aka kamana ni kaŵani ? What is this river ?
Nga aka kamwana ni kaŵani ? Who is this little child ?
Utu tuŵana ni tuŵani ? What are the names of these little children ?

Whose ?—The possessive of the Interrogative is expressed by “of whom ?”—*i.e.* the objective *wani* is preceded by the relative particle in agreement with the thing possessed, thus :

Nga mbete iyi ni ya wani ? Whose calabash is this ?	Niwe mwana wa wani ? Whose child are you ?
Kansi ichi ni cha Yohana ? Does this belong to John ?	Yai. Ni cha wani ? No. Whose is it ?

What ?—The two words *chinji* and *vinji*, though apparently singular and plural, are not the Class 4 concords of the Interrogative Adjective (which are *chanji* and *vyanji*), and indeed are used interchangeably with little numeral significance. When the object of a verb, they often discard their initial syllables and become the suffix *-nji* ; while to denote smallness or greatness they assume the prefixes *ka-* and *tu-*.
Examples :

Nga lizu ili mfundo yake ni chinji (<i>or</i> vinji) ? What is the meaning of this word ?	
Usakanji ? What do you want ?	Mwaŵonanji ? What have you seen ?
	Tinenenji ? What shall we say ?
Nikaŵauzye chinji ? What shall I tell them ?	Uto ni tuchinji (<i>or</i> tuvinji) ? What are those little things ?
Nga aka ni kachinji ? What's this little thing ?	Ichi chinyama ni chichinji ? What's this great animal ?

The commonly heard questions, *What does he say?* and *What do they say?* are *Onena chinji?* or *Onenanji?* The form, however, which is more often employed is *Ati syani?* (lit. *How has he, or have they, spoken?*).

Relative Pronouns.—Bantu languages as a whole—those, at any rate, heard among the tribes which are near neighbours of the Ansenga—do not readily lend themselves to a neat rendering of relative clauses; and the reason is not far to seek. Lacking as he does any sort of literature, and possessing—until the arrival of the European—no single book in his own language in which any sort of reasoned thought or logical argument was set down, the native demands nothing more from his language than that it should be an adequate vehicle of speech, by which he can express in direct, unambiguous phrases the simple gossip of his primitive everyday life. The African has no use for long or involved sentences: he says what can comfortably be said with each breath, puts in a full-stop, and then begins a new sentence with a capital letter. His speech, though absolutely and invariably grammatical, is thus broken, impetuous, disjointed—with the result that his language is naturally defective in certain constructions which are demanded by the syntax of, say, English. For example, a native seldom says, “We have huts which we build with axes which we forge ourselves”; he would prefer, “We have huts; we build with axes; we forge the axes ourselves.” When, therefore, a Relative is employed, the construction with Bantu languages is not normally very dexterous, especially with the Objective use. The Acheŵa, for example, would say *Muntu wamene namuŵona* (*The man whom I-saw-him*) for *The man whom I saw*.

In Chinsenga, however, although long involved sentences are unnecessary in ordinary conversation and are seldom heard, there exist Relative constructions which are extremely neat, which are (in such simple sentences as the example given above) in regular and common use, and which—especially in the case of the Objective Relative Pronouns—approximate very closely to the syntax of such sentences in the English language.

(i) **SUBJECTIVE RELATIVE PRONOUNS.**—The relatives *who* and *which* can be expressed by *-amene* (p. 38), the demonstrative adjective used as a relative or conjunctive pronoun; but more often the subjective pronoun is omitted entirely, thus:

Chipembere empaya (or wamene empaya) Mzungu.
The rhinoceros which killed the European.

(The context would invariably indicate that, here, the meaning is not *The rhinoceros killed the European*, which would be correct if the sentence were isolated.)

Nakumana na alwendo waza lombapano.
I met the travellers who have just come.
Kalete nzizi izyo ziri pa mchera.
Fetch the bark-rope that's at the water-hole.
Awisi ni eiwona ingo.
It was his father who saw the leopard.
Nina chiuza chunitemwa ngako.
I have a friend who is very fond of me.
Mwe monse muli uko, vwenderani !
All you over there, come nearer !

When a future tense (affirmative or negative) is used in a relative clause, the *niti*, *uti*, *ati*, etc., must never be omitted. Examples :

Amilimo awa ni ati azamange ng'anda yalomba.
These workmen are the ones who will build the new hut.
Niwone ntumi iti iye na kalata kangu ku Boma.
I want to see the messenger who will take my letter to the Boma.
Paliye (see p. 139) ati amlondenani.
There is no one who will take (them) from you.
Ati aniuzye ni wani ?
Who will tell me ?

Negatives.—These also normally omit *-amene* ; but verbs in their negative form, when used in a relative clause, have certain peculiarities which must be noticed.

Past, Perfect and Imperfect Tenses.—These undergo no change, as :

Nipe nongo iliyofwaika.
Give me the pot which has not been broken.
Viya vyonse vikaliyofwika vivize mchingulo.
All the loads not yet arrived will come this evening.
Wonse enzeko lini ku milimo mailo ali pano lero.
All who were not at work yesterday are here to-day.

Occasionally the negative (*see below*) is denoted by the use of the verb *-kana, fail*, as :

Nupangoŵona ŵantu enzokanakumwa walwa.
I want to see the people who were not drinking beer.

Present Tense.—The negative relative is formed by inserting the infix *-sa-* between the particle and the verb-root, giving a formation which is, incidentally, identical with the negative subjunctive mood. Examples :

Nina kera kasameta.
I have a razor that does not cut the hair.
Ivi vikonde visatwala ni vyatyala.
These banana-trees that do not bear are no good.
Mwe msamvwila malizu ŵangu !
You who do not obey my words !
But—Mfumu yatilumba seo tiliye mlandu.
The chief commended us who have nothing against us.

Future Tense.—Here the *niti, uti, ati*, etc., must never be omitted, and *-kana* is employed to denote the negative, as :

Niŵanyate aŵo ati akanomyalala [akane kumyalala].
I shall beat those who are not quiet.
Titilye nkuku zyonse ziti zikanokula.
We will eat all the fowls that do not grow.
Tize ticheneke myono yonse iti ikanokasya masawī.
We will destroy all the basket traps that do not catch fish.

EXERCISE 15

lusaka (5), thick bush, thicket.
chitwa (4), part, direction.
chichiri (4), peg, post.
chilamulamu (4), spark.
luŵilo (5), speed ; *adv.* quickly.
maluŵilo (*pl.*), quickly.
mnyolo (2), worm.
kasiyosiyo (8), young chicken.
msote (2), $\frac{3}{4}$ -grown chicken.
Kawe (9, 10), Broken Hill.
Mpezeni (9, 10), Fort Jameson.
ku mpoto (1), North.
ku mwera (2), South.
kuli kampambe (1), South-East.
ku matulilo (5, *pl.*), East.

ku maloŵero (5, *pl.*) } West.
kuli mzambwe (1) }

(When preceded by *ku* or *kuli* these points of the compass are all of Class 9. For actual meanings, *see Vocabulary.*)

-vwendera, move, come nearer.
-pingula, judge.
-losya, predict, guess ; shelter from.
-kata mulimo, work.
-linda, -lindila, wait for, watch for.
-wamila, be fit, deserve.
-sala, remain over, stay behind.
wino, well, properly.

Translate into English :

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Ni wani ekumba chisengu ichi ? 2. Naziwona mbowo zunkala mmalusaka. 3. Boma silutemwa mafumu asapingula wino milandu. 4. Nga wituma wani kuti aye ku manzi ? 5. Ali kuni msaza waza na unga ? 6. Mwe msalima, nkamuyani ku munzi ! 7. Iyi ni mbuzi ichifwa mailo. 8. Nikuyolindila nguluwe zikulya vitonga vyangu. 9. Nga tuli kuni tumbwiri twenze muno ? 10. Awo ati akanolima mseo sapokera munyu. 11. Nazolosya mvula iti iloke. 12. Tusaza utu ni twenzokata milimo. | <p>Who dug this hole ?
 I have seen the buffalo that live among the thickets.
 The Government does not like chiefs who do not judge cases properly.
 Whom did you send to go for water ?
 Where is the piccanin who brought the flour ?
 You there, who are not hoeing, go off to the village !
 This is the goat that died yesterday. I am off to watch for the wild pig that eat my maize.
 Where are the hoes which were in here ?
 Those who do not hoe the road will not get any salt.
 I've come to shelter from the rain which is coming.
 These are the little boys who were working.</p> |
|---|---|

Translate into Chinsenga :

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. This is the man who was beating my father. 2. Where shall we put the loads which come this evening ? 3. The chief will punish all the children who fail to obey him. 4. Women who do not pound do not deserve to eat. 5. Go (<i>sing.</i>) quickly and call the people who have come with the honey. 6. I want 'boys' who will not soon get tired. 7. Have you (<i>sing.</i>) a stick which will hammer in this peg ? 8. What is that woman's name ? | <p>Uyu muntu ni enzonyata wata.
 Nga tize tiike kuni viya viti vize mchingulo ?
 Mfumu iwalange wana wonse ati akanoimvwila.
 Anakazi asatwa ntowamila kulya.
 Nkoya luwilo ukaite wantu waza na uchi.
 Nupangwa alumbwana ati akano-puvyovupa.
 Kansi wina chimuti chiti chikome chichiri ichi ?
 Uyo mwanakazi zina lake niye wani ?</p> |
|--|--|

- | | |
|--|---|
| 9. This canoe is the one that will remain behind. | Wato uyu ni uti usale. |
| 10. Let the carriers go who have not agreed. | Naŵaye aviya aliyozomera. |
| 11. You (<i>pl.</i>) fear a drought which will not take place. | Muyopa chilala chiti chikanoŵapo. |
| 12. Where are the boxes that are not to go to Broken Hill? | Iri kuni milimba iti ikanakuya ku Kawe? |

(ii) OBJECTIVE RELATIVE PRONOUNS.—In Chinsenga the Relative Pronoun, when governed by the verb in the relative clause, is attached to this verb and its class-prefix as an additional prefix, which precedes the other. Thus:

Manzi awaleta namyelele.
The water which you have brought is cold.

Here the *a-* attached to *waleta* is the class-particle in agreement with *manzi*, a noun of Class 5, plural. But it is not always this particle which does duty for the Relative Pronoun: the prefix employed differs very largely according to the tense of the verb to which it is attached, and whether this verb is in the affirmative or the negative form.

(1) With Affirmative Verb.—*In Present Tense.*—In the majority of cases the Relative is the class-particle; but so great is the power of attraction that, in cases where the prefix of the present tense contains *-u-*, this vowel exercises a retroactive effect on the *-i-* of the class-particle (where such exists), and we have as relative pronouns *yu-*, *zu-*, *chu-*, *vu-*, etc. These last are not used with monosyllabic verbs.

Mbuzi { *inuŵona*.
 { *yunuŵona*.
The goat which I see.

Vikololo { *vimupeperapo*.
 { *vumupeperapo*.
The pipes which you smoke.

Vivumbo { *vitumanga* } *tuni*.
 { *vutumanga* }
The nests which birds build.

Chitonga chimkulya.
The maize-cob you are eating.

In Past Tense.—The representative syllable of this tense is *-i-*, and this letter is likewise thrown back into such class-particles as do not

already possess it, when they are employed as relative pronouns in conjunction with the past tense. Thus :

Uyu ni wininyata (<i>not</i> uninyata). This is the one whom I beat.	Uta wiwityola (<i>not</i> uwityola). The bow which you broke.
Kansi uyu ni mseo wimwinena ? Is this the road you mentioned ?	Uko ni kwitifuma. There's where we came from.
Akapanda wêzichilya mbuzi. The pumpkins which the goats ate.	Luwa lwimwimanga. The kraal which you built.
{ Kansi winiwona ntewe ? Kansi ntewe winiwona ? Aren't you the one I saw ?	{ Wimwinyata nine. Nine wimwinyata. I am the one you hit.

In Perfect Tense.—Here the same attraction takes place as before, such personal- or class-particles as do not already possess it appropriating the *-a-* of the Perfect Tense, when used as relative pronouns attached to this tense. These pronouns are thus identical with the relative particles. With this tense it is equally correct to employ the class-particles unchanged. Examples :

Ichi { chinachita. chanachita. This thing which I've done.	Muntu { unawona. wanawona. The man whom I have seen.
Mbelele (3) { iyakata } nkalamo. yayakata } The sheep which the lion seized.	Vitonga { vizyalya } nguluwe. vyazyalya } The maize which the wild pigs ate.

In Imperfect or Future Tense.—Normally the class-particles unchanged are employed as the relative pronouns. With an Imperfect, however, the *-i-* pronouns are occasionally used, as with the past tense ; and there are times when an *-i-* occurring in the future formation (as in *niti*, *titi*, etc.) reacts upon the pronoun in the same way. Examples :

Lusito { lutenzochita. lwitenzochita. The game-fence which we were making.	Tuni { tunti nipaye. twinti nipaye. The birds which I shall kill.
--	---

The various preferences of each tense may thus be tabulated as follows.

OBJECTIVE RELATIVE PRONOUNS.

Class	Present, Imperfect and Future		Past		Perfect	
	Singular	Plural	Singular	Plural	Singular	Plural
1	u-	a-, ŵa-	u-, wi-	e-, ŵi-, ŵe-	u-, wa-	a-, ŵa-
2	u-	i-, yu-	wi-	i-	u-, wa-	i-, ya-
3	i-, yu-	zi-, zu-	i-	zi-	i-, ya-	zi-, zya-
4	chi-, chu-	vi-, vu-	chi-	vi-	chi-, cha-	vi-, vya-
5	li-, lu-	a-, ŵa-	li-	e, ŵi-, ŵe-	li-, la-, lya-	a-, ŵa-
	lu-	a-, ŵa-	lwi-	e-, ŵi-, ŵe-	lu-, lwa-	a-, ŵa-
6	u-	a-, ŵa-	wi-	e-, ŵi-, ŵe-	u-, wa-	a-, ŵa-
7	ku-	—	kwi-	—	ku-, kwa-	—
8	ka-	tu-	ke-	twi-	ka-	tu-, twa-
9	ku-	—	kwi-	—	ku-, kwa-	—
10	pa-	—	pe-, pi-	—	pa-	—
11	mu-	—	mwi-	—	mu-, mwa-	—

The following points must be noticed in the use of these Objective Relative Pronouns and their method of attachment to the verb.

(1) *With Third Persons, Present Tense.*—Before a verb of this person and tense (such as *opangwa*, *he wants*) can take as relative pronoun a prefix such as *chi-*, it must be resolved back into its original uncontracted form *aku-* (see p. 49). Thus, *what he wants* is not *chopangwa*, but *chakupangwa*; this, too, is the plural form, denoting *what they want*. This rule applies only to third persons in *o-*, that is, Class 1 (singular and plural), Class 5 (plural), and Class 6 (plural); in all other cases the relative is prefixed in the ordinary way. Examples:

Niuzye chakunena.

Tell me what he says.

Chakutemwa Azungu ni nyama.

What Europeans like is meat.

Minyolo izikulya nkuku.

Worms which fowls eat.

Sinuziŵa vyakulya machesi.

I don't know what bull-frogs eat.

Ng'anda yakumanga amilimo.

The hut which the workmen are building.

Niuzye {chiyunena } mfumu.

Tell me what the chief says.

(2) *With Third Persons, Past Tense.*—When a tense formation has an initial *e-* (as *epaya*, *he killed*), it is usual to insert *-chi-* (unnecessary in the case of monosyllabic verbs) after this initial *e-*, though this rule is not invariable. Examples :

Nzovu yechipaya (*or* yepaya) mmbiri.
The elephant which the headman killed.
Tumbwiri twechisita (*or* twesita) wata.
The hoes which my father bought.
Fwaka wechinipa (*or* wenipa) Mzungu.
The tobacco which the white man gave me.

In the last sentence the personal pronoun *-ni-* causes the verb *-pa* to count as a non-monosyllabic ; but, in the case of monosyllabic roots having no such strengthening syllable, the *-chi-* must never be omitted, unless the monosyllabic verb is otherwise rendered non-monosyllabic—either by the use of its applied form (*e.g.* *ku-pa* makes *ku-pera*), or by an enclitic suffix (*e.g.* *ku-pa* makes *ku-pa-ko*).

Mkupo wechilya (*never* welya) chimbwi.
The hide which the hyæna ate.
Manzi wechimwa (*never* wemwa) maŵata.
The water which the ducks drank.

(3) *With all Persons, Future Tense.*—The relative pronoun is attached to the *niti*, *uti*, *ati*, etc., of the unabbreviated future tense, which in such circumstances must on no account be omitted. In the first person singular *niti* when coupled with a relative becomes *-nti* ; in the plural, *muti* becomes *-mti*. In the third persons, singular and plural, the relative *a-* when prefixed to *ati* makes *ŵati*. Examples :

Nongo iuti uumbe.	Malizu anti nilaŵire.
The pot you are going to mould.	The words which I shall say.
Tutemo tumti mze msite.	Ŵana ŵati azavyale.
The axes which you will buy.	The children whom she will bear.
Niŵone imbwa ichiti chisite chiuza changu.	
Let me see the dog which my friend is going to buy.	

(4) *With the verb 'to have.'*—The relative is prefixed, quite regularly, to *nenze na*, *nili na*, *niti niŵe na*, etc. Thus :

Chinenze nacho.	Mbuzi imuli nayo.	Ŵantu enenze naŵo.
The thing which I had.	The goat which you have.	The people I had with me.
Ndalama zyati aŵe nazyo.		Katemo kewenze nako.
The money which they will have.		The axe which you had.

(2) **With Negative Verb.**—*In Past or Perfect Tense.*—The class-particle relative is prefixed to the normal negative formations, which undergo no change, as :

Nkuku iyi yaliyopika.	Charo chinikaliyoŵona.
This fowl which he has not cooked.	A country I have never seen.

In Present Tense.—The relative cannot be attached to the negative in *si-*, *nte-*, etc. ; it is prefixed to the form (see p. 97) which infixes *-sa-* between the class-particle and the verb-root, thus :

Ana vilyo viweme vyasalya (<i>not visakulya</i>).
He has good food which he does not eat.
Imbwa ikasayopa (<i>not isikoyopa</i>) kapondo.
A dog which the robber is not frightened of.

In Imperfect Tense.—Here also the relative cannot be attached to the negative prefixes of the normal formation, and usually *-kana* is employed, or *lini* with the affirmative. It is less common to use the *-enzevo-* formation, or to insert the negative *-sa-* before the verb-root. Example :

Mulimo winenzokata lini.	} The work which I was not doing.
Mulimo winenzokanokata.	
Mulimo winenzevokate.	
Mulimo winenzosakata.	

In Future Tense.—The relative, as in the affirmative, is prefixed to *niti*, *uti*, *ati*, etc., and the negative significance is conveyed by the employment of *-kana*, *fail*. Thus :

Vikonde vimti mkanekulya.
Bananas which you will not eat.
Nyula ni ichiti chikanonipa chiuza changu.
Calico is what my friend will not give me.

'Have not.'—Since the negatives of the verb *to have* are formed by the addition of suffixes to the affirmative formations, the class-particles can be prefixed without difficulty, thus :

Ndalama ziniliye.	Luŵezi limwenzewe.
Money which I do not possess.	A knife you did not possess.
Vitonga vinti niŵeve (p. 90).	Nsaka iiliye mfumu.
Maize which I shall not have.	Authority which a chief does not possess.

SUMMARY.—The above Relative constructions are in reality far less complicated than they appear at first sight, and a tabulated summary of them is appended, so that they may be readily compared. For the *-nga-* infix see p. 161.

<i>Tense</i>	<i>1st Person Singular</i>		<i>3rd Persons</i>
Present	vinuchita } vunuchita }	what I do	vyakuchita
Present Neg.	vinisachita	what I do not do	vyasachita
Perfect	vinachita } vyanachita }	what I have done	vyachita
Past	vinichita	what I did	vyechichita
Perfect and Past Neg.	viniliyochita vinikaliyochita	what I have not done what I have not yet done	vyallyochita vyakaliyochita
Imperfect	vinenzochita	what I was doing	vyenzochita
Imperfect Negative	vinenzochita lni vinenzokanochita vinenzevochite vinenzosachita }	what I was not doing	{ vyenzochita lni vyenzokanochita vyenzevochite vyenzosachita
Future	vinti (nlze) nichite	what I shall do	vyati (aze) achite
Future Neg.	vinti (nlze) nikano- chita	what I shall not do	vyati (aze) akanochita
Conditional	viningachite	what I may do	vyangachite
Condit. Neg.	viningakanochita	what I may not do	vyangakanochita

TIME WHEN.—The structure of relative clauses denoting the day, month or time when such and such a thing happened is so similar to these objective formations that they may well be alluded to here. The applied form of the verb is employed, with the suffix *-mo*. Examples :

Siku lyechifwilamo wata.

The day on which my father died.

Kansi uziwa nsita iimirammo mfumu ?

Do you know the time when the chief started ?

Mwezi winiwereramo.

The month in which I came back.

Nsita yonse yati aŵerepo alwendo.

All the time the visitors are (*lit.* will be) here.

N.B.—In the last sentence the enclitic *-po* is the locative, *here*.

EXERCISE 16

- langizya, show.
- lulula, explain.
- tamba, look on at, watch.
- kumbwila, covet.
- pezula, tear, tear in pieces.
- pezuka, be torn.
- seula, clear bush.
- ŵina, squeeze, milk.
- patula, separate, divide off.
- patuka, turn aside, branch off.

- mtundu (2), kind, tribe.
- mkoka (2), totem, clan.
- ng'anza (1), (piece of) bark-cloth.
- visepo (4, *pl.*), (any dug) wild food.
- nsimba (3), genet cat.
- chaka (4), year.
- chimumpo (4), epidemic.
- buku (5) [borrowed], book.
- pansi, down, on the ground.

Translate into English :

1. Tiŵone ntumo iwafwaya.
2. Kansi ŵaza ŵantu eniita ?
3. Nuziŵa lini chiusaka.
4. Mwanakazi eŵona nyula yechi-kumbwila.
5. Iri kuni nyama yapaya Mzungu ?
6. Uyu ni mtundu unikaliyoŵona.
7. Wezya lukunku lwimwizya-mika.
8. Siku liwiŵoneramo nkalamo.
9. Vimbi vinyinji vinisakumbuka.
10. Kalimeni uzu wininena mazo.
11. Nize nikane ang'anza ŵonse ŵati akanakuza naŵo lero.
12. Mnsita ititi tikafwikilemo.
13. Nenzotamba chira chenzovina asimbi.
14. Se nise ŵechilemba msambizi.
15. Chaka chichizilamo chimumpo.

Let's see the cup you have broken.
Have the people come that I sent for ?

I don't know what you want.

The woman saw a calico which she coveted.

Where is the buck the European has killed ?

This is a kind I have never yet seen.
Bring back the bottle you borrowed.

The day on which you saw the lion.
Many other things which I do not remember.

Go and hoe the grass I spoke of the day before yesterday.

I shall refuse all the bark-cloth which they do not bring to-day.

At the time we arrive.

I was watching the dance which the girls were dancing.

We are the ones the teacher wrote down.

The year the epidemic came.

Translate into Chinsenga :

- | | |
|--|--|
| 1. Where is that book which I gave you (<i>sing.</i>) ? | Liri kuni buku ilo linikupa ? |
| 2. Call the man you came with yesterday. | Muite muntu uwichiza naye mailo. |
| 3. The genet cat which my friend killed. | Nsimba ichipaya chiuza changu. |
| 4. You have brought a knife I don't want. | Waleta luwezi lunisapangwa. |
| 5. He is playing the gourd piano he has bought. | Olizya kalimba kasita. |
| 6. The day on which he met the lion. | Siku lyechikumaniramo na nkalamo. |
| 7. The European gave the chief calicoes (5, <i>pl.</i>) which he was not in need of (<i>-soŵa</i>). | Mzungu eipa mfumu manyula eyenzosasowā. |
| 8. Work which loafers do not like. | Milimo yasatemwa achinkande. |
| 9. Giraffes are animals I shall not kill. | Aluumba ni nyama zinti nikano-paya. |
| 10. The day when the thief stole my clothes. | Siku liipunshiramo njivi nyula zyangu. |
| 11. Chiefs have authority not possessed by everybody. | Mfumu zina nsaka yaliye wantu wonse. |
| 12. Finish off in the morning the lintels which remain over (<i>future</i>). | Mze msilizye mmawa tulevu tuti tusaleko. |
| 13. All the cows you (<i>sing.</i>) do not milk this evening. | Ng'ombe zyonse ziuti ukanofina mchingulo. |
| 14. The robber took from me all the wealth I had. | Kapondo kenilonda mpango zyonse zinenze nazyo. |
| 15. I will tell you (<i>pl.</i>) the day when we shall start. | Nize nimuuziyeni siku lititi tiimi-remo. |

POSSESSIVE RELATIVE PRONOUNS.—The possessives *whose*, *of which*, involve a reconstruction of the sentence before they can be translated. This procedure will be understood at once from an examination of the following examples.

Mmbiri witiwona munzi wake.

(The headman whom-we-saw his village.)

The headman whose village we saw.

Mpulupulu yapaira Mzungu mwana wa ine.

(The kudu which the European has-killed-for-it its child.)

The kudu whose young one the European has killed.

Wamulimo unti nilonde ndalama zyake.
 (The workman whom-I-shall-take-away his money.)
 The workman whose money I shall take away.

Ng'oma zinisatemwa neo kulila kwa zine.
 (Drums which-I-do-not-like their sound.)
 Drums of which I do not like the sound.

PRONOUNS OF APPPOSITION.—Under the head of Relative Pronouns must be classed certain pronouns which may, for want of a better designation, be termed Pronouns of Apposition, since they are found in conjunction with nouns, to which they are sometimes attached, and with which they agree; as in English we say “you people,” “we men.” They are as follows:

na	I,	I who am	ta, sa	we,	we who are
wa	you,	you who are	mwa	you,	you who are
wa	that,	he who is	wa, a	those,	they who are

It will be recognized that these forms are really extensions of the possessive or relative particle, of which hitherto mention has been made particularly of the third persons. Thus, *wa nkuni* is *he who is of firewood*; *a nkuni* is *they who are of firewood*. Similarly, *ta nkuni* is *we persons of firewood*; *mwa nkuni*, *you persons of firewood*. Most commonly heard, and in constant use, are *ta* and *mwa*, which lose their final letter when prefixed to plural nouns in *a-* of Class 1. Frequently the corresponding personal pronoun is added for the sake of emphasis; *we* and *mwe*, too, are used without the pronouns of apposition in address, the latter coalescing with plurals in *a-*. They appear also as suffixes.

Since these pronouns of apposition carry a possessive meaning, they are used with locatives and locative adverbs. Thus, since *ta* denotes *we people of*, *ta pansi* means *we on earth*; *ta pa munzi* signifies *we of the village*. Examples:

We mwanawe!	Mwe mwanamwe!	Mwanakaziwe!
You child there!	You children there!	You woman there!
Mwe mwanakazi!	We kalulu wa mtonto!	Mwe mwa pano!
You women there!	You little tiny hare!	You who live here!

Se taŵantu tuyopa nkalamo. Ne na muntu nukuuzya.
 We people are terrified of lions. I who am a man tell you.

COMPOSITE PERSONAL PRONOUNS.—Certain frequently used pronouns are composed of a personal prefix (*mu-*, etc.), and the possessive pronoun *-angu*, etc. They denote personal relationships such as exist in the intimate village community life of the country, and are as follows.

<i>Singular</i>		<i>Plural</i>	
muyangu	my companion	ayangu	my companions
muyako	your companion	ayako	your companions
muyake	his companion	ayake	his companions
muyasu	our companion	ayasu	our companions
muyanu	your companion	ayanu	your companions
muyaŵo	their companion	ayaŵo	their companions
mkwasu	my, our, relation	akwasu	my, our, relations
mkwanu	your relation	akwanu	your relations
mkwaŵo	his, their, relation	akwaŵo	his, their, relations
mnekwasu	my, our, neighbour	enekwasu	my, our, neighbours
mnekwanu	your neighbour	enekwanu	your neighbours
mnekwaŵo	his, their, neighbour	enekwaŵo	his, their, neighbours

The third persons **muyake** and **ayake** will be recognized as words already learnt, denoting *other* (see p. 39).

Muyangu, etc., indicates *companion, fellow, 'opposite number.'* Thus one of a man's wives will speak of the other as **mkazi muyangu**, *my fellow-wife*—not as **mkazi muyake**, *the other wife*, as in English. Similarly :

Kamuite chiŵeta muyako (*not muyake*).

Go and call the other goat-boy.

Waya kuni Mzungu muyangu (*not muyake*) ?

Where has my fellow (*or the other*) European gone ?

Aŵa amilimo naaye akauzye ayaŵo (*not ayake*).

Let these workmen go and tell the others.

Mkwasu is used of *my kinsman*, i.e. not only of blood relations, but also of members of the same totem or clan. If a man is speaking he calls his brothers **akwasu**, and a sister refers to her sisters likewise as **akwasu**. In the case of identical impersonal nouns, one thing is called the **chikwaŵo** (**likwaŵo**, **kakwaŵo**, etc.) of the other, i.e. *its fellow*. Together they are **vikwaŵo**, etc., *a pair*.

Mnekwasu, etc., denotes a *fellow-villager*, especially a member of a man's family. It is less intimate than mkwasu. See also p. 68.

In common speech these pronouns are frequently combined with the Pronouns of Apposition, as :

Se tayanu.	Mwe mwayasu.	Mwakwasu !
We your companions.	You our companions.	My friends !
Mwenekwasu.	Se tayaŵo.	We mkwasu !
You my friends.	We their fellows.	You, friend !

Mwesu, a contraction of mwe ayasu, is a term of special familiarity and may be rendered *my dears*. Its singular is wesu, denoting *old bean*, or its latest popular equivalent.

Pokwasu, pokwanu, pokwaŵo, are words frequently heard. Their root is ukwaŵo (6), *kinship*, and each denotes *related to each other*. They are used thus :

Nise pokwasu	we are related to each other
Nimwe pokwanu	you are related to each other
Ni pokwaŵo	they are related to each other

EXERCISE 17

njiŵa (3), (wild) dove.
nkunda (3), pigeon.
mweŵe (1), kite.
sambizyo (5, *gen. pl.*), instruction.
mcheka (2), handkerchief, calico belt.
mbwansi (3), sweet potato.
chiŵefu (4) (*v. -kuta —*), breathlessness.
-ŵefemuka, be out of breath.
-pwazya, scorn, disregard.
-tonzya, slander, malign.
-salula(po), choose (out).
-tola, pick up, find (especially in bush).

-sombera, dye black.
-shungula, rub, scrape.
-solola, pull out.
-sololoka, project, slip down or out of place.
-sokolola, disclose, reveal.
-sokoloka, appear in sight.
salaponi, goodbye (to those remaining).
nkoyani, paweme, goodbye (to those going).
muye, zya (*i.e. nkani zya*), about, concerning.

Translate into English :

1. Nga wachiya unili nazyo nkana zyake ?
2. Mwe mwasimbi, myalalani !
3. Kansi uninyata ne na muyako ?
4. Nimwe enenze naŵo manyula ŵanu.
5. Salaponi, mwayangu !
6. Muntu unisaziŵa mano ŵake.

How about the porter whose rations I have ?
Be quiet, you girls !
So you hit me who am your friend !
You are the people whose clothes I had.
Goodbye, mates !
Some one whose ability I do not know.

- | | |
|---|---|
| 7. Nkunda itatola mangala a ine. | The pigeon whose feathers we have found. |
| 8. We mwanawe, tangulako! | Go on in front, child! |
| 9. Mwanakazi wikepaira kaingo mwana wake. | The woman whose child the leopard killed. |
| 10. Nkuku yapaya mweŵe iri muno. | The chicken which the kite has killed is in here. |
| 11. Msambizi uupwazyā masambi-zyo ŵake. | The teacher whose instructions you disregard. |
| 12. Manche aziri naŵo nyama. | The alertness which animals have. |

Translate into Chinsenga :

- | | |
|--|---|
| 1. This basin is broken ; bring the other one. | Ichi chiŵate chafwaika ; leta chi-kwaŵo. |
| 2. The woman whose adultery we heard about. | Mwanakazi witichimvwa zyochende wake. |
| 3. Take (<i>sing.</i>) your companion to the chief. | Ula muyako na kuya naye ku mfumu. |
| 4. A large bird whose name I do not know. | Chuni chinisaziŵa zina la chine. |
| 5. Who is the head boy of this caravan ? I am. | Ni ŵani chilolesya wolwendo uyu ?
Nine. |
| 6. The dove whose calling we hear. | Njiŵa itikumvwa kulila kwa ine. |
| 7. The handkerchiefs we women were dyeing. | Micheka itenzosombera tanakazi. |
| 8. The child whose mother I was talking to. | Mwana unenzolaŵira naŵo anyina. |
| 9. Are you (<i>sing.</i>) slandering us your relations ? | Kansi utitonzya se takwanu ? |
| 10. My companion whose book I have not yet returned. | Muyangu unikaliyowezyera buku lake. |
| 11. Do you know that man ? Yes, we are relations. | Kansi uziŵa muntu ula ? Inde, nise pokwasu. |
| 12. My husband whose potatoes I have not yet cooked. | Alume ŵangu anikaliyopikira mbwansi zyawo. |

CHAPTER IX

THE ADJECTIVE (II)—NUMERALS AND INTERROGATIVES

Numerals.—Natives who, when indicating a number, point with their right hand to a certain number of fingers on their left, or combine so many on one hand with the five on the other, are obviously not versed in the intricacies of higher mathematics; and in no other part of speech are Bantu languages so deficient as in their numerals. Indeed, there are only seven such words in the Nsenga language, and all other numbers are merely combinations—and often exceedingly clumsy ones—of this select septette.

Of these the six commonest are the following. The cardinals are the adjectives with concords of Class 4, and from them are formed the adverbs (*once, twice, etc.*) and ordinals (*second, third, etc.*). The ordinal *first* is supplied by the verbal adjectives *-otatika* or *-oyamba*, from verbs denoting *to begin*.

No.	Cardinals	Ordinals	Adjectives	Adverbs
1	ohimo	—	-mo	limo, kamo
2	viwiri	-akawiri	-wiri	kawiri
3	vitatu	-akatatu	-tatu	katatu
4	vine	-akane	-ne	kane
5	visano	-akasano	-sano	kasano
10	kumi	-akumi	kumi	kumi

The ordinals and adjectives take the class-particles in forming concords. *Four*, when in agreement with plural nouns of Classes 1, 5 or 6, is *wane*.

A hundred is *mwanda* (2, *myanda*), but every other numeral is a combination of one or more of the above six. **Kumi** is a noun of

Class 5; makumi aŵiri is *twenty*; makumi atatu, *thirty*; and so on. A few examples are appended.

No.	Cardinals	Ordinals	Adjectives	Adverbs
6	visano na chimo	-akasano na kamo or limo	-sano na -mo	kasano na kamo or limo
7	visano na viŵiri	-akasano na ka- ŵiri	-sano na -ŵiri	kasano na kaŵiri
9	visano na vine	-akasano na kane	-sano na -ne	kasano na kane
11	kumi na chimo	-akumi na -mo	kumi na -mo	kumi na kamo or limo
19	kumi na visano na vine	-akumi na kasano na kane	kumi na -sano na -ne	kumi na kasano na kane

When a number is long and involved, the units are usually introduced by mpuzyo (3), *an extra, an addition*. Thus, *ninety-eight hoes* would read *hoes tens-five-and-four and in-addition five and three*, thus: tumbwiri makumi asano na ŵane na mpuzyo tusano na tutatu, or tumbwiri makumi asano na ŵane na tusano na tutatu twa mpuzyo. Further examples:

Mbuzi zisano na imo.
Six goats.

Ng'anda iyo yakasano.
That fifth hut.

Achipembere ŵane.
Four rhinoceroses.

Masaŵi kumi.
Ten fish.

Alumbwana makumi asano na limo na mpuzyo aŵiri.
Sixty-two boys.

Minzi makumi asano na atatu na mpuzyo isano na ine.
Eighty-nine villages.

Chaka chakumi na chimo.
The eleventh year.

Vipiri makumi atatu na vine.
Thirty-four bundles.

Echiza kasano na kaŵiri.
He came seven times.

Vikonde makumi asano na visano.
Fifty-five bananas.

Some idiomatic uses of the numerals are as follows:

One by one, two at a time, etc.—The numeral, with the necessary concord, is repeated.

Mbuzi zifuma imo imo.
The goats came out one at a time.
Ŵape ŵantu tutemo tuŵiri tuŵiri.
Give the people two axes each.

Often is **kaŵirikaŵiri**.

Seldom is **limolimo** or **kamokamo**. *Rare* is either **-akamokamo** or **-alimolimo**.

Both is **-onse -ŵiri**, with the concord of the plural noun or pronoun with which the words are in agreement, thus :

Maluŵezi ŵonse aŵiri.

Both the knives.

Napaya nguluŵe zyonse ziŵiri.

I have killed both the wild pigs.

Taza tonse taŵiri.

We have both come.

Izani, monse mwaŵiri.

Come here, both of you.

Sometimes the **-onse** is omitted, thus :

Pa malo paŵiri.

In both places.

Paŵiri.

In both ways.

Together is **pamo** or **mumo** (*in one*).

Tenze mumo.

We were inside together.

Natiye naye pamo.

Let's go with him.

As well, too, is **kumo** (*in one*).

Tipeni nase kumo.

Give us as well.

Teti na lomba kumo.

So now also.

Nane kumo nenzeve nkana.

I too had no food rations.

Mweo na ausuwanu kumo.

You and your father too.

Identical is **-mo** with the necessary concord, sometimes reduplicated with the insertion of **na**, and denoting *one, one and the same, identical*, as :

Mfundo ni imo.

The meaning is the same.

Vintu ni vimo na vimo.

The things are identical.

The same distance, the same thing.—In measuring distances, as will be seen later, the Ansenga say "At Mumba and at Pendwe is how far?" using the preposition **pa**. Thus *the same distance* is **pamo**, or **pamo na pamo** (*i.e. -mo* with locative concord).

Similarly, if asked the difference between, say, two expressions of identical meaning they would reply **Ni pamo**, or **Ni pamo na pamo**, *They are one and the same*.

Separate is **kamokamo**, which is connected with the subject of the sentence by the auxiliary, *to be*, in the plural number and in correct concord, thus :

Ivi viri kamokamo.

These things are distinct.

Makonsho ali kamokamo.

The questions are separate ones.

Once a day, twice a day, etc.—Such expressions are rendered by inverting the order and saying “one day once,” “one month twice,” etc. The whole expression is often repeated. Examples :

Zuwa limo kawiri (or Zuwa limo kawiri, zuwa limo kawiri).
Twice a day.

Mwezi umo kasano (or Mwezi umo kasano, mwezi umo kasano).
Five times in a month.

— *times*.—When it becomes impossible to form a numeral adverb from the few words available, recourse is had to the noun *nsita*, meaning *time*, followed by the numeral adjective, thus :

Makumi awiri na kasano.
Twenty-five times.

Makumi asano na wane na mpuzyo kasano na kane.
Ninety-nine times.

Nsita mwanda na kumi na zine.
A hundred and fourteen times.

Such expressions are naturally not in common use, and are merely the best available for purposes of translation work.

On — occasions.—A word in frequent use with the smaller numbers is *makanda* (5, *pl.*), *occasions*, *instances*. It is followed by the numeral adverb, in this way :

Mwana enena wenye makanda katatu.
The child told lies on three occasions.
Niifwana mfumu yokolwa makanda kasano.
I found the chief drunk on five occasions.

Every — days, etc.—There is no simple idiom for such expressions, *kuswa* (*to stay*) being used as follows :

Kutirapo manzi kuswa nsiku ziwiri.
Watering every three days (*lit.* omitting two days).

Interrogative Adjectives.—Certain interrogatives, sometimes classed with the pronouns, have not yet been dealt with ; and, inasmuch as they are frequently used *with* nouns, as well as in place of them, it would seem right to include them in this chapter on the Adjective. They are four in number.

What? is formed by prefixing the relative particle to the root

-nji. Occasionally this syllable is appended as a suffix to the noun itself. Examples :

Wazosita buku lanji ?

What book have you come to buy ?

Nga uyu ni munzinji ?

What village is this ?

Ni muntunji ?

What man is it ?

Utu ni tutemo twanji ?

What axes are these ?

Ni kantu kanji aka ?

What's this little thing ?

Ni wantunji ?

What people are they ?

Of what sort ? prefixes the class-particle to the roots **-otyani** or **-osyani**, **tyani** and **syani** being adverbs denoting *how* ?

Nga mwaleta makweo osyani ?

What sort of barter have you brought ?

Wenzovina chira chotyani ?

What kind of a dance were they dancing ?

Mwichimvwa zungo lotyani ?

What sort of a noise did you hear ?

Which ? The selective interrogative *which* ? is formed by prefixing the class-particle to the root **-ni**, thus :

Mulala mng'anda ini ?

Which hut are you sleeping in ?

Mwapitila njira ini ?

Which path have you come by ?

Waula katemo kani ?

Which axe have you taken ?

Elasa kwanja kuni ?

Which hand did he injure ?

How many ? is formed by prefixing the class-particle to the root **-ngani** (or **-ngana**). There are two possible constructions :

{ Usita mbuzi zingani ?

{ Mbuzi zingani ziusita ?

How many goats are you buying ?

{ Masumbi angani amwaleta ?

{ Mwaleta masumbi angani ?

How many eggs have you brought ?

From these roots are derived the numeral adverbs **kangani** and **kangana**, *how often* ?

The complete list of the above is as follows.

INTERROGATIVE ADJECTIVES.

<i>Class</i>	<i>What ?</i>	<i>Of what sort ?</i>	<i>Which ?</i>	<i>How many ?</i>
1	wanji w̄anji	wotyani (w̄)otyani	uni, yuni w̄ani	mngani angani
2	wanji yanji	wotyani yotyani	uni ini	ungani ingani
3	yanji zyanji	yotyani zyotyani	ini zini	ingani zingani
4	chanji vyanji	chotyani vyotyani	chini vini	chingani vingani
5	lanji w̄anji	lotyani (w̄)otyani	lini w̄ani	lingani angani
	lwanji w̄anji	lotyani (w̄)otyani	lini w̄ani	lingani angani
6	wanji w̄anji	wotyani (w̄)otyani	uni w̄ani	ungani angani
7	kwanji	kotyani	kuni	kungani
8	kanji twanji	kotyani totyani	kani tuni	kangani tungani
9	kwanji	kotyani	kuni	kungani
10	panji	potyani	pani	pangani
11	mwanji	motyani	mun	mngani

[illegible]

Comparison of Adjectives.—Strictly speaking there is no such thing in Bantu languages as the comparison of adjectives in the sense that adjectives undergo any inflection. For example, **chiweme** may mean *good, the better of two things, or the best of many*, according to the way in which the word is used. As :

Saŵi lino ni liweme.

This fish is a nice one (or the better one, or the best one).

The other two degrees are expressed by the use of the Positive degree in the following ways.

Comparative.—When two persons, things, distances, etc., are compared the infinitive *kupula*, *to exceed*, is used to express *than*.

Kombwe uyu ni mkuru kupula ulawa.

This cock is larger than that one over there.

Katemo kangu ni kolumata kupula kanu.

My axe is sharper than yours.

A more graphic comparison is often expressed by paraphrase, as :

Ichi ni chikuru, icho ni chitonto.

This one is bigger than that.

Kalulu evwala patonto, nkandwe epulamo (excelled).

The jackal had more clothes on than the hare.

Superlative.—The sole way in which the Superlative degree can be denoted is by the addition of *ngako* to the simple adjective, or by the use of the word in agreement with the adjective (*see p. 40*).

Examples :

Nyula iyo ni ituwa ngako (*or* ngayo).

That calico is the whitest.

Chiya changu ni chipepu ngako (*or* ngacho).

My load is the lightest.

EXERCISE 18

nsambo (3), fine wire, wire bracelet.

mupo (2), hank.

konshe (5), question.

lundwe (1), eland bull.

mpoto (1), kudu bull.

chikolwe (4) cha—, — cow.

chintuli (4), piece (of meat).

mpunga (2), rice.

-talimpa, be high, be long.

-yamba, begin, tease.

-nyula, pull up (out of ground).

-funda, strip off (as bark-rope).

-tema, out down.

-mata, mud.

-chinjilizya, ward off, defend.

-zula, be full.

tu (*after pronouns and locative adverbs*), do you mean? eh?

Translate into English :

1. Wina anakazi angani? Nili naŵo atatu.

2. Mumulye vyakulya vyanji?

3. Nga tumbelele twamwaleta ni tungani? Tusano na kamo.

How many wives have you? I have three.

What food will you eat?

How many lambs have you brought? Six.

- | | |
|---|--|
| <p>4. Ntenikuya kaŵirikawiri ku Mpezeni.</p> <p>5. Oita Mzungu. Neo tu ?</p> <p>6. Makumi ŵane na visano na vine.</p> <p>7. Temani monse umo umo asasu asano na atatu.</p> <p>8. Ntumo yangu ni iweme kupula yako.</p> <p>9. Luŵezi lwanasita ni luweme ngalo.</p> <p>10. Mwapaya nyama yanji ? Napaya alundwe aŵiri.</p> <p>11. Patula chintuli chikuru ngacho.</p> <p>12. Iniuzya ni mfumu. Mfumunji ?</p> <p>13. Ekupa ndalama zingani ?</p> <p>14. Nikasite nyula ziotyani ?</p> <p>15. Uyo muntu ni mkote, ana virimika makumi asano na limo na mpuzyo viŵiri.</p> | <p>I do not often go to Fort Jameson.</p> <p>The white man is calling. What, me ?</p> <p>Forty-nine.</p> <p>All of you cut eight bamboos each.</p> <p>My cup is a better one than yours.</p> <p>The knife I have bought is the best.</p> <p>What game have you killed ? I have killed two eland bulls.</p> <p>Set aside the largest piece of meat. It was the chief who told me. What chief ?</p> <p>How much money did he give you ?</p> <p>What sort of calico shall I buy ?</p> <p>That is an old man ; he is sixty-two years of age.</p> |
|---|--|

Translate into Chinsenga :

- | | |
|--|--|
| <p>1. Both my friends have come.</p> <p>2. Which is the lighter of the two boxes ?</p> <p>3. Which is the worst of these seventeen water-pots ?</p> <p>4. This year I have gone three times to Broken Hill.</p> <p>5. Pick out the best handkerchief.</p> <p>6. I saw this morning a cow eland and two kudu bulls.</p> <p>7. Pull up the fifth peg and hammer it in properly.</p> <p>8. I want to sign on three hundred 'boys.'</p> <p>9. Which of these books is worth the more ?</p> <p>10. I was at the river, and my mother too.</p> <p>11. How many hanks of bark-rope have you workboys stripped ?</p> | <p>Viuzavangu vyaza vyonse viŵiri. Nga milimba ino, upepu ni uni ?</p> <p>Nga aŵa manongo kumi na asano na aŵiri, iipa ni ini ?</p> <p>Chaka chino nichiya katatu ku Kawe.</p> <p>Salulapo mcheka uweme ngako. Naŵona mmawa chikolwe cha nsefu na ampoto aŵiri.</p> <p>Nyula chichiri chakasano nochikoma wino.</p> <p>Nupangwolemba alumbwana myanda itatu.</p> <p>Nga mabuku aŵa, la chitema ni lini ?</p> <p>Nenze kuluzi, na ŵama kumo.</p> <p>Mwe mwamilimo, nga mipo ingani ya nzizi imwafunda ?</p> |
|--|--|

- | | |
|--|---|
| 12. What do you want? I've come to sell four small baskets of rice. | Usakanji? Nazosita mpunga, visero vine. |
| 13. We sow maize-seed in twos or threes, but millet in quantities. | Tukomola mbuto zya vitonga ziŵiri ziŵiri kano zitatu zitatu, sembe zya mapira zinyinji. |
| 14. On their journey the porters seldom slept at a village, but in the bush. | Polwendo waŵo aviya enzolala limolimo mmunzi, sembe msanga. |
| 15. How many huts (3, <i>pl.</i>) have you mudded to-day? Three. How many are left? | Ng'anda zimwamata lero ni zingani? Zitatu. Zyasala zingani? |

TOTEM NAMES.—An idiomatic use of the Interrogative root *-nji* may be mentioned here, by which an inquiry is made as to a person's totem or clan. *Mkoka* denotes a natural object—such as an animal or bird—adopted as the emblem of a clan, and of its individual members, on the ground of relationship and tutelage. Such objects include *nzovu* (*elephant*), *mvula* (*rain*), *chulu* (*anthill*), *mbaŵo* (*otter*), *miti* (*trees*), *ng'oma* (*drum*), and some twelve other objects, though a few of the clan names are conventional, having lost—if they ever possessed—any special significance.

The member of a totem is *mwine* (*pl. ene*), denoting *a personality, a self*. Both words are attached to the name of the particular totem in question—the singular in its abbreviated form *mne-*. Thus the whole Drum Clan is spoken of as *eneng'oma*; a single member of it is *mneng'oma*. In an inquiry as to a person's totem, the words *mwine wanj*i (*what person?*) become *mnenji*; in the plural, *enenji*.

Thus the idioms are:

- (*Sing.*) *Mkoka wako niwe mnenji?*
 (*Plur.*) *Mkoka wanu nimwe enenji?*
 What is your totem?
 Nine *mnenguluŵe*.
 I am one of the wild pigs.
 Nine *mnechulu*.
 I belong to the ant-hills.

CHAPTER X

THE ADVERB

IN the Nsenga language, as in English, many words identical in form can be classed—according to their position and use in a sentence—either as adverbs or prepositions. Such words (*e.g. inside, outside, after, before, near, in front, behind*) are in this handbook dealt with under the Preposition, since it is as such that they are most frequently employed.

Setting aside, then, for the time being such adverbs of time and place, the main consideration is those of quality or manner, *i.e.* adverbs describing how an action is done, without encroachment on the preposition, which is used to denote the connexion of the action with its object.

(1) **True Adverbs.**—These in Chinsenga are, like the true adjective, extremely few in number, since (as will be seen below) the majority of adverbs are either onomatopœic or are formed from verbs or nouns. A number of true adverbs, being in common use, have already been given in the vocabularies.

wino	well, properly	lombapano	just now, at once
tyala	just, only, for no reason	kale	already, once upon a time
mpera	only, that's all, enough	machezo	long ago
soti	again, also	chomba	} very long ago
teti, tetino	like this	chombalimbi	
tetyo, tetila	like that	makono	lately, in near future
tyani, syani	how ?	maŵero	continuously, still the same
lini	not	maŵeromaŵero	permanently, for good and all
kaya	perhaps	chukanga	even
kano	perhaps, or		
lezee, ng'aleze	certainly, truly		
lomba	now		

(2) **Onomatopœic.**—Undoubtedly the vast majority of adverbs in use among the Ansenga are those formed from sounds which—to them, at any rate—resemble those associated with the action described, or are naturally suggestive of its qualities. A few of these have their equivalents in English: the majority can only be expressed by paraphrase. As to their use or position in the sentence, it is impossible to lay down any hard-and-fast rule, since their constructions depend very largely on their meaning. Those which describe actions are normally employed as are adverbs in English; others which qualify nouns are usually placed immediately after such nouns, much in the same way as adjectives. Onomatopœics may, in fact, best be described as free-lances in a sentence, inserted wherever emphasis or vivid verbal portraiture is most required. They undergo no inflection of any kind.

Natives will often ask one not to write down words of this nature, “they are not Chinsenga.” But the fact is that no sentence without them is real Chinsenga. When they are talking among themselves, there is scarcely a statement in the conversation of the Ansenga which is not punctuated—perhaps repeatedly—by these anomalous but doubtless graphic touches; and, although on the analogy of English dictionaries they should perhaps be labelled “slang” or “colloquial,” they indubitably represent a very essential element in the language. Seldom, if ever, are they used by an African in more or less precise and formal conversation with a European, and therefore they do not need undue emphasis in a manual such as this. Yet to the native himself such words undoubtedly convey very exact shades of meaning, often varying with the intonation used. Sounds which to a European’s ear appear to resemble each other are instinctively discriminated by the African, and each is given its own particular—and, to him, typical—sound-word. Examples of this discrimination are given below, in the words used to describe the quick-running movements of various animals and also the noise of contact with water.

Among onomatopœic adverbs denoting sounds are :

pa-pa-paa	slap ! slap ! slap ! (of boxing someone’s ears)
kokoliko	cock-a-doodle-doo !
puvu	flop ! (into water)
pava	splash ! (into water)

njumbwa	legs first into water
nju	stone thrown into water
chubwa-chubwa	splash ! splash ! (walking in shallow water)
kuvu-kuvu	walking in water above the knees
kofyo-kofyo	squelch ! squelch ! (walking in deep mud)
chete	quiet as mice
ngere-ngere	ding-ding ! (of bell)
mfwa	flop ! (to the ground)
ketya	click !
chokwe	pounding whole grain in mortar
dii	thud ! thud ! (of pounding small grain)
tiki-tiki	patter ! patter ! (of rain)
chwii	sputter ! (as water, oil, on fire)
putya-putya	scamper ! scamper ! (as hyæna)
likiti-likiti	gallop ! gallop ! (of hoofed animals and some people)
nyatu-nyatu (<i>verbal</i>)	pad ! pad ! (as lion, leopard, cat)
chwa-chwa-chwa	patter ! patter ! patter ! (as mouse, rat)
weche-weche	jingle ! jingle ! (as money, monkey-nuts)
kocho-kocho	rattle ! rattle ! (as ivory bracelets, matches)

The majority of these words, if pronounced briskly and with emphasis, give unmistakably good reproductions of the sounds they are intended to represent.

Similarly, words of this nature are used to denote with graphic touch the form, appearance or colour of some object which possesses it in a marked degree, as (for example) the lights and half-lights produced by the rising and setting of the sun. Among such adverbs in common use are :

bli	black as ink	gwee	(of stomach) tight as a drum
mbee, tuu	white as snow	cheni	(of door) open
fwaa	chock-full	zli	quiet
gwaa	dry as a bone	fl	many
see	smooth, flat	tukolopete	many things visible
cherere	cool, quiet	mpaa	staring vacantly
kwalu-kwalu	thin as a rake	chintaku	stark naked
mbuu	of first dim light of dawn		
ngwee	of half-light at dawn		
sa-sa-saa	of sun partially risen		
myuu	of sun wholly visible at dawn		
nsaa	of sun just about to set		
pyuu	of sun half down, glowing		
syoo (<i>verbal</i>)	of sun just set		

Examples :

Eninyata pa-pa-paa !	Mvula yenze tiki-tiki.
He hit me slap ! slap ! slap !	The rain was going patter ! patter !
Ntumo yazula fwaa !	Uzoniusye mmawa zuwa myuu.
The cup is brim full !	Wake me in the morning at sun-up.
Ku ng'anda kuli cheni.	Mwana echiwa mmanzi pava !
The hut is open.	The child fell splash into the water.

(3) **Verbal.**—Adverbs are formed from verbs in a number of ways and may be grouped as follows :

(i) **Ko-** *with Verb-stem.*—The preposition **kwa** denotes *with, through, by means of*; when combined with the infinitive of a verb the **kwa ku-** contracts (except in the case of monosyllabic verb-stems) into **ko-**; as **kwa kuyopa**, *through fear*, which becomes **koyopa**. Similarly, with negative infinitives, **kwa kusa-** becomes **kosa-**.

kokumbwila	covetously	koluwa	forgetfully
koŵepa	mendaciously	kolulula	by way of explanation
kocheneka	wastefully	kopusa	stupidly
kotang'a	strongly	kosaleka	ceaselessly
kozomera	willingly	kosazomera	unwillingly
kowamila	fitly	kosaziwa	ignorantly

(ii) **Negative osa-**.—A commonly used negative prefixes **osa-** (or **wosa-**) to the verb-stem. Curiously enough, considering that this form is adjectival, the prefix is unvarying and undergoes no concord inflexion, whatever the class of noun with which—though used adverbially—it in reality agrees. Thus :

Nzovu immera kalulu wosasyeta.

The elephant swallowed the hare without masticating.

Imbwa iŵona chimbwi osayopa.

The dog saw a hyæna without being scared.

(iii) **Redundant.**—A type of adverb often heard is formed by prefixing **ka-** to the applied form of a verb, and changing the final **-a** to **-o**. Such adverbs are generally used redundantly after a finite part of the verb from which they are derived; they are also employed in conjunction with verbs of similar meaning to their own, or to qualify a part of the auxiliary *to be*. They denote in each case a prolongation or continuance of the action or condition denoted by the verb-stem. Examples :

-nkala	sit, remain	kankallilo	permanently
-zala	shut (door)	kazalilo	still shut
-nkazika	set	kankazikilo	firmly
-vyala	bear child	kavyalikwilo	innately
-lala	sleep	kalalilo	fast asleep
-panama	stand	kapanamilo	motionless

Nifwana muntu mng'anda ali kalalilo.
I found a person in the hut fast asleep.
Nafwana kuli (see Locatives) kazalilo.
I found (to-day) the door still shut.

(iv) *Abbreviated Verb-stems*.—Frequently in native speech the root of a verb is lopped, and a couple of syllables (or even one) made to serve as an adverb, which carries the meaning of the verb so abbreviated. Such adverbs are usually preceded by a part of the verb *to be*, and describe the appearance or demeanour of a person or thing. Thus:

-kusila	nod, be drowsy	kusi	drowsily
-punama	be inattentive	puna	star-gazing
-fyokola	open eyes wide (in anger)	fyoko	open-eyed
-ng'ondoka	be scattered	ng'ondo	helter-skelter
-sendama	be sloping	senda	on the slant (esp. of after-noon sun)

Such adverbs are occasionally repeated once or more for greater emphasis, *e.g.* :

-bwitila	pounce on	bwiti-bwiti	grab ! grab !
-kalaŵa	crawl	kalaŵu-kalaŵu	crawling along
-fyuka	bark one's skin	fyuke-fyuke	barked here and there
-gadama	be leaning backwards	gada-gada-gada	all lying about

Fulu echiya kalaŵu-kalaŵu.
The tortoise went crawling along.
Nyama zyonse ziutuka ng'ondo.
All the buck ran off helter-skelter.
Aviya ŵonse ali gada-gada.
All the carriers are lying about (as though asleep).

(v) *Verb-stems in final -e*.—A further type of adverb consists of the stem of a verb with the final *-a* changed to *-e*, as :

-fumbata	close the hand :	Ana mwala fumbate. He has a stone clasped in his hand.
-suna	break off (anything soft) :	Echiti nsima sune. He thought he'd break off some porridge.

-kolombezyana	be interlocked :	Wona, ali kolombezyane. Look, they have their arms round each other's necks.
-soma	stuff in :	Vitonga some-some mchitundu. Maize all wedged into the basket.

(vi) *Verb-stems with Prefix u- and final -e.*—Verbs denoting position and bodily posture, usually in -ama, prefix u- to the verb-stem in final -e, thus :

<i>Verb-Root</i>	<i>English</i>	<i>Adverb</i>	<i>English</i>
-pindama	lie crossways	upindame	lying crossways
-vunama	lie on the face	uvuname kamvunamile	} face downwards
-fungulila	lie with feet to fire	ufungulile	
-chama	stand in line	uchame	in line, in circle
-werama	stoop down	uwerame	stooping
-gadama	lean backwards	ugadame	leaning backwards
-chingama	be askew	uchingame	sideways

(vii) *Verb-stems with Irregular Suffixes.*—A few adverbs are formed irregularly from verb-stems, as for example :

-kunkulika	roll (<i>intr.</i>)	kunkulili-kunkulili	rolling over and over
-tatika	begin	chitatikile (pa)	beginning (from), since

Chimwala chichiya kunkulili-kunkulili.
The rock went rolling over and over.

(4) *Enclitic.*—Mention has already been made of the suffixes -ko, -po and -mo. These are dealt with here, since they are usually attached to verbs and carry the force of adverbs. They are used in two ways.

(i) *Locative.*—All three of these enclitics may be suffixed to a verb and normally denote, respectively, *motion to*, *position at* and *rest in*. The last often signifies *exit from*; and of the remaining two -po indicates a place nearer at hand than -ko. When one of these enclitics is appended to a monosyllabic verb-stem the latter is treated as a non-monosyllabic; and in the plural of the immediate imperative the enclitic adverb is considered part and parcel of the verb. Examples :

Kansi wichiya ku Kawe ? Inde, niyako.
Have you ever been to Broken Hill ? Yes, I have been there.
Neo nenze mng'anda. Nane kumo nenzemo.
I was in the hut. And I too was in there.

Chiweme ! nize niwepo.	Namywa ; nize niweko.
All right ! I shall be here.	I understand ; I shall be there.
Yenzepo. Fumapo !	Fumakoni (<i>not</i> Fumaniko) !
It happened. Get away from here !	Get away (<i>pl.</i>) from there !
Wonamoni. Fumaponi (pa tenga), tisambepo.	
Look inside. Go away (from the pool), we want to bathe in it.	
Pungulapo (pa nongo).	Pungulamo (mnongo).
Pour some away.	Pour some away.

(ii) *Quantitative*.—The enclitic **-ko** as a suffix appended to nouns, verbs, adjectives, prepositions, and—in one case—an interjection, furthermore exercises a quantitative effect on the word to which it is attached, and signifies *some, a little, a portion of* (i.e. *not all*). Where a locative force is strong in a sentence, the **-ko** suffix may appear as **-mo** or **-po**. (The meanings of prepositions not hitherto given will be found in the following chapter.)

Nipekoni fwaka.	Wantu efwamo mmunzi mwasu.	
Give me some tobacco.	Some people died in our village.	
Timwako walwa.	Eulako.	Elyako.
{ We drank some beer.	{ He took some.	{ He ate some.
{ We drank beer there.	{ He took it there.	{ He ate it there.
Vwendezya ku chiumbako.	Ichi ni chiwemeko.	
Move it a bit nearer to the wall.	This is rather a good one.	
Nkasa !	Nkasako !	Pantanziko.
Splendid !	Rather splendid !	A little further forward !
	(Of health) A little better.	
Pa munzi apa ni pawemeko.	Mnyansiko and pansiko.	
It is rather nice at this village.	Down a little !	
Paluluko.	Mmbaliko.	Pakatiko.
Up a little !	More to the side !	A bit nearer the centre !
Malizu awa a mbuku ili na alutalimpemo (see p. 230).		
These words in this book are rather long.		

(5) *Substantival*.—Adverbs are formed from nouns in five ways, as follows :

(i) *Without Change*.—Some nouns are used adverbially as they stand, as :

lero (5)	to-day	nowadays
luwilo (5)	speed	quickly
maluwilo }		
wenye (6)	a lie	wenyewenye, deceitfully
kamaniani (8)	hot pursuit	in close pursuit
nkonde (3)	loud wailing	wailing loudly
mpuzyo (3)	an extra	in addition
usiku (6)	night	at night
usikusiku [derived]	—	very early in the morning

(ii) **Kwa with Noun.**—Any abstract noun denoting personal characteristics may be preceded by the preposition **kwa** (*through, with*) to form an adverb. Nouns of this nature are usually of Class 6, and (except with words of two syllables, including the infinitives of monosyllabic verbs) the **kwa u-** in such cases contracts to **ko-**. Sometimes the noun is repeated for emphasis. Examples :

nzeru (3, <i>pl.</i>)	sense	kwa nzeru	sensibly, wisely
nkanza (3, <i>pl.</i>)	bad temper	kwa nkanza	irritably
wanangwa (6)	generosity	kwa wanangwa	generously
ukali (6)	anger	kokali	angrily
uchenjezi (6)	cunning	kochenjezi	craftily
unjaru (6)	fickleness	konjaru	inconstantly
ukwe (6)	refusal to go or do	kwa ukwe	unwillingly
manche (5, <i>pl.</i>)	alertness	kwa manchemanche	vigilantly

(iii) **Composite.**—Combinations of nouns, adjectives, verbs, prepositions, etc., are often used to form adverbial phrases, such as :

zuwa pa mutu (sun on the head)	at midday
mkaŵalilaingo (at sun-shining on the leopards)	after sunset (while still on the higher trees)
mmatemwakucha (in happy sleep of dawn)	before dawn (3 or 4 a.m.)
chikomo ni chinji (what is the reason ?)	why ?
zuwanji (what sun ?)	when ? at what time ?
mpaka zuwanji (until what sun ?)	how long ?
nsiku zyonse	always
menso na menso	face to face
mmawa na mpepo	in the chilly dawn
-a wanzi (<i>e.g.</i> cha wanzi)	free, for nothing
mazo patali	day before yesterday ; day after to-morrow
na mendo	on foot

Examples :

Namvwa mwanakazi enzolila nkonde.

I heard a woman crying loudly.

Utukira luwilo ku mfumu.

Run quickly to the chief.

Njivi ipunsha nyula yangu kochenjezi.

The thief stole my calico cunningly.

Muntu echifwa wenyewenye.

The person pretended to be dead.

Lero mkotoke zuwa pa mutu.

You can knock off work to-day at twelve o'clock.

(iv) *Haphazard Action*.—Nouns in *chi-* with a reduplicated verb-stem in final *-e*, such as *chisengesenge*, are often employed adverbially, but have already been dealt with in Chapter I (see p. 13).

(v) *Chance Action*.—An action done by chance is often expressed (as briefly noted on p. 13) by prefixing *chimu-* or *chim-* to the applied form of a verb with suffix *-mo*. Such words, although actually nouns, are more frequently employed as adverbs; and the general significance of the formation can be seen from the examples which follow :

<i>chimtulilamo</i> (-tula= <i>guess</i>)	at a guess
<i>chimyenderamo</i>	walking casually
<i>chimulyeramo</i>	eating without knowing
<i>chimpozeramo</i>	shooting wildly
<i>chimfwikilamo</i>	chancing upon (not knowing a village was near)
<i>chimlemberamo</i>	writing in hope (that some one is alive)
<i>chimuwneramo</i>	chancing to see

The fact that such words are normally used with a finite part of the corresponding verb strengthens their claim to be primarily regarded as adverbs, as :

Epoza mumvwi chimpozeramo.

He shot an arrow at random.

(6) *Adjectival*.—Certain adjectives, single or reduplicated, are made to serve as adverbs, particularly with concords of Classes 10 and 11. Among such are :

chlweme	well	patonto	a little
chilpa	badly	patonto patonto	by slow degrees
chlwichlwi	very badly	peka patonto	by no means
chendi	truly, really	panyandi	a little
paweme	well, carefully	potetino	at this same time or season
pendi	good, all right	moteti	like this
pasweta	openly, publicly	motetyo	like that
pakuru	largely, much		

For locative adverbs (*here, there, etc.*), see p. 140.

(7) Numeral.—These have already been dealt with in the previous chapter, but a few more examples are here added :

Kangani ?	Kasano.	Pamo.	Paŵiri.
How often ?	Five times.	In one place.	In two places
Pasano na paŵiri.		Kumi na patatu.	
In seven places.		In thirteen places.	

(8) Relative.—See pp. 143 ff.

COMPARISON OF ADVERBS.

Degrees of comparison are expressed, exactly as in the case of adjectives, by the employment of *kupula* and *ngako*.

Yeve outuka luŵilo kupula neo.
He runs faster than I do.

Uyu mlumbwana onkala pafupi ngako.
This boy lives the nearest.

EXERCISE 19

chlmvwirimvwiri (4), shadow, picture, camera.	-tumpula, lift up, raise.
chlwinda (1), hunter.	-tumpuka, come up.
numbu (8), wildebeest.	-cherera, get up early.
mtulo (2), gift.	-konka, follow, pursue.
njinga (3) [borrowed], bicycle.	-kanka, push.
chimpangu (4), hoop, ring, wheel.	-yasuka, answer.
msungilo (2), lack of justification.	-syeta, chew.
-sangalala, rejoice, be half intoxi- cated.	-sansamula, filter, strain.
-ŵotola, speak distinctly.	-sanika, (of torch, etc.) give light.
-ŵonga, thank.	-kaŵalala, dare, be brave.
-ŵonga mkoka, say thank you.	chitatikile lero, for the future.
-pungula, pour away, reduce, fine.	mntanzi, in the future.
	mmawamawa, early in the morning.

Translate into English :

1. Nga uyo muntu akuya kuni ?
2. Simlandu elawira kwa kasam-
mpu.
3. Twala chilola ichi paweme
ngako.
4. Mwana eutuka imbwa yangu
kwa mwezo.
5. Nga akamzembe ? Enze anyi-
njiko.
6. Kapondo kempaya kwa msu-
ngilo.
7. Lawira kowotola niziwe wino.
8. Chiri pansi, tumpulako.
9. Chiwinda echita kokaŵalala.
10. Kansi alimo manzi mkamana ?
Inde, alimo ; namwamo.
11. Uzowere mazo zuŵa potetino.
12. Nkalamo ichizokata imbwa zu-
ŵa syoo.
13. Kamwana kenzokata njoka
osayopa.

Where is that person going ?
The litigant spoke in haste.

Carry this glass very carefully.

The child ran from my dog in fear.

What of the tsetse-fly ? They
were rather numerous.

The brigand killed him maliciously.

Speak clearly so that I may under-
stand properly.

It is too low, raise it a little.

The hunter acted bravely.

Is there any water in the river ?

Yes, there is ; I've had a drink.

Come back this time the day after
to-morrow.

The lion came and caught the dog
just as the sun had set.

The child was touching a snake
without any fear.

Translate into Chinsenga :

1. Lads ! let's start at cockcrow.
2. I was walking in mud, squelch !
squelch !
3. The hyæna went scampering off.
4. Twenty porters and two extra
ones.
5. The armed men hotly pursued
their enemies.
6. Go on (*pl.*) pushing the bicycle
without stopping.
7. The child had a maize-cob
clasped in her hand.
8. The man took the gift without
saying "thank you."
9. Go away, you children ; come
back early in the morning.
10. That man has been blind (*noun*)
since birth.

Mwalumbwana ! natiime kombwe
umo.

Nenzoyenda mmatika kofyo-kofyo !

Chimbwi echiya putya-putya !

Aviya makumi aŵiri na mpuzyo
aŵiri.

A mauta etukonka kamanimani
tupondo twaŵo.

Nkokankani njinga kosaleka.

Mwana enze na chitonga fumbate.

Muntu epoka mtulo kosaŵonga
mkoka.

Fumaponi, mwanamwe ; mze mu-
were mmawamawa.

Uyo muntu ni mpofu chivyali-
kwilo.

- | | |
|--|---|
| 11. I found all the wildebeest
lying down in the shade.
12. Where is my camera? Perhaps
it's in my hut; go (<i>sing.</i>) and
look there.
13. Hornets have stung me in three
places. | Nifwana numbu zyonse ziri kalalilo
mchimfule.
Nga chimvwirimvwiri changu chiri
kuni? Kano chiri mng'anda
mwangu; kawonemo.
Masasango aniluma patatu. |
|--|---|

Saying "Thank you."—Probably nothing strikes a European more than the ingratitude of the average African: he appears to take all that is given him as a matter of course, and, until he has picked up some expression like *Sankyu*, he certainly appears to have no means of expressing his appreciation. In point of fact, the Ansenga possess an idiomatic way of returning thanks, and the native's silence and apparent indifference in face of a 'white man' may be due to nothing more than shyness and an entire ignorance of the European's particular totem. For *kuwonga mkoka* (given in the above vocabulary) is *to thank the totem*; and to do so the word **Yo** is employed, followed by the totem-name of the person spoken to, without the prefix *ene-*. Thus, supposing a man of the Otter Clan is to be thanked, the expression is **Yo Mbaŵo**, *Thank you, Otter*; and similarly with all the other totems, **Yo Miti**, **Yo Chulu**, **Yo Mwanza**, **Yo Ng'oma**, and so on. If the totem is not known the phrase is **Yo Charo**, but this an African would think it disrespectful to use to a European.

CHAPTER XI

THE PREPOSITION ; LOCATIVES

Prepositions.—As already stated in a previous chapter, a large number of Chinsenga prepositions denoting place or situation are, when not used to govern an object, adverbs ; as in English the two parts of speech are illustrated by “ he sat inside ” and “ he sat inside the hut.”

But there is this distinction. Used as they stand, such words are, strictly speaking, adverbs ; when used with an object (*i.e.* as prepositions) they are connected with that object by the possessive particle, which agrees in concord with themselves. Examples :

<i>Adverb</i>		<i>Preposition</i>	
pantanzi	in front	pantanzi pa	in front of
pamulu	on top	pamulu pa	on the top of, above
kuvuli	at the back	kuvuli kwa	at the back of, behind
mkati	inside	mkati mwa	inside of

The necessity for this relative or possessive particle will be better understood when it is remembered that each of these adverb-prepositions with locative prefixes is, to all intents and purposes, a noun. For example, *pamulu* means *on the top* ; but the Ansenga say *pamulu ni paweme*, *the top is all right*, where in English *pamulu* would be parsed as a noun. It is thus natural that there should be some means of connecting, say, *pamulu* and *mtenje* in such a sentence as *on the top of the root*, and in this case the link is the relative particle *pa*, and we have *pamulu pa mtenje*. Similarly *in the middle of the compound* is not *pakati luwanza* but *pakati pa luwanza*.

It will be noticed that each of these adverb-prepositions consists of a root, to which (usually, but not quite invariably) any of the locative prefixes *ku-*, *pa-* and *mu-* can be attached. An English example would be *the front, to the front, at the front, in the front*.

ADVERB-PREPOSITIONS.

Class 9	Class 10	Class 11	English
ku	pa	mu	to, from, at, in, out
kuntanzi	pantanzi	mntanzi	in front of, before
kuvuli	pavuli	mvuli	behind, after
kumulu	pamulu	mmulu	above
kululu	palulu	mululu	above
—	pansi	—	below, down
kunyansi	panyansi	mnyansi	underneath
kunsel	pansel	mnsel	beyond, hidden by
kuseri	paseri	mseri	beyond, hidden by
kukati	pakati	mkati	amid
kunja	panja	—	outside
—	pankonde	mnkonde	beside
kumbali	pambali	mmball	beside
kumpungamo	pampungamo	mmpungamo	to or at the side
kufupi (na)	pafupi (na)	mfupi (na)	near (to)
kutali (na)	patali (na)	mtali (na)	far (from)
kumpezyo	pampezyo	mmpezyo	at the end
kusilya	pasilya	msilya	across (a river)
kumbi	pambi	mumbi	elsewhere

A few of the above words are actually formed from nouns, *e.g.* kunsei (nsei), kumbali (mbali), kusilya (silya), kumpezyo (mpezyo); but, when occurring with locative prefix, they may by common usage be treated as adverb-prepositions.

Among the other prepositions and prepositional phrases are the following :

mpaka (ku, na ku)
 kufumila (ku, pa, mu)
 nga ni
 na
 chitatikile pa
 zya (i.e. nkani zya)
 sembe, sembe . . . yai
 mpuzyo zya
 chikomo cha
 pa mutu pa (*pl.* pa mitu pa)
 pa malo pa
 pa chifuto cha }
 pamo na
 kupula
 pakati na pakati pa
 mwa
 kwa
 ku, kwa
 chilliye or -liye (-live)

as far as, until
 from
 about (of time or number)
 with, by, along (path)
 since
 about, concerning
 except
 besides
 because of
 on behalf of
 instead of
 together with
 than
 in the very centre of
 among, as among, according to
 through, owing to, for (a time)
 to, from
 without

The following points should be noted :

(i) The preposition *without* is frequently rendered by some part of the verb *-liye* in agreement with the subject, as :

Echiya msanga enzeve fumo.

He went into the bush without a spear.

(ii) The honorific title in Chinsenga, denoting *Mr*, *Mrs* or *Miss*, is *A*, placed as in English before the proper name, as in :

A Maramula, mkuya kuni ?

Mr Maramula, where are you going ?

Villages are always known by the name of their chief, to which the title *A* is affixed out of respect. This *A* combines with the locatives *ku* and *mu*, and they become in such instances *kwa* and *mwa*. Thus *kwa Mpamba* is *to Mpamba's village*, *pa Mpamba* is *at Mpamba's village*, and *mwa Mpamba* is *in Mpamba's village*.

When, on the other hand, a village is known also—as the majority of Nsenga villages are known—by a place-name, this secondary name (whether that of hill, river, local peculiarity or some prominent natural feature, such as a tree), having no honorific prefix, is preceded by *ku*, not *kwa*. Mpetauke, the Government Station, derives its name from the local river, the Mpetauke ; thus, *to go to Mpetauke* is *kuya ku Mpetauke*. Serenje, another Government post, is the name of a leading chief, which demands the *A* prefix ; and the natives consequently say *kuya kwa Serenje*. The case of Fort Jameson is an exception. Although the local name, Mpezeni, is that of a leading chief, the name has come to be so much associated with the Boma (rather than with the chief's village, some miles away) that the common phrase is *kuya ku Mpezeni*.

(iii) A few prepositions involve paraphrase before they can be translated. Among such are *around*, *across*, *through* (of motion) ; and these are rendered by parts of the verbs *-zinga*, *-lumpa* (or *-pinda*), and *-pita* (or *-pula*), respectively.

(iv) When a locative preposition is used to govern a pronoun (e.g. *in front of me*), the relative particles *kwa*, *pa* and *mwa* take the possessive pronoun suffixes and are declined as possessive pronouns. Thus, for example :

pantanzi pangu	in front of me	pantanzi pasu	in front of us
pantanzi pako	in front of you	pantanzi panu	in front of you
pantanzi pake	in front of him	pantanzi paŵo	in front of them

To put it in another way, *pantanzi* is a noun of Class 10 denoting *at the front*; -angu with the necessary concord is added, and we have *pantanzi pangu*, *at my front, in front of me*. Similarly :

Kuvuli kwasu.
Behind us.

Mnkonde mwaŵo.
Beside them.

Pa mitu panu.
On your behalf.

When followed by a substantive or possessive of whatsoever person, *kuvuli* is used in a special sense to denote *after the departure of*, as :

Azafwike kuvuli kwangu.

He will get here after I have left.

Tichiyofwika kuvuli kwa mfumu.

We got in after the chief had started.

In the case of third persons, however, the rule previously given on p. 64 holds good, and *wine*, *ine*, *zine*, etc., are employed, preceded by *kwa*, *pa*, or *mwa* without assimilation. Example :

Wana a nzovu enze kuvuli kwa zine (*not* kuvuli kwaŵo).
The elephants' young were behind them.

EXERCISE 20

inswa (3), flying ant.

lupanye (1), hardwood tree, ant resisting.

chilambo (4), open (almost treeless) plain, 'lupanye flat.'

mseche (2), sand.

Lupande (1), Lupande River.

msoko (2), plot assigned for hoeing.

mtondo (2), (spec.) large tree.

tondo (5), its (edible) fruit.

mvungula (2), tree with sausage-like fruit.

chivungula (4), its (edible) fruit.

linjolinjoli (5), soldier.

-leta, (of river) 'come down.'

-naka, become soft or wet, abate.

-perera, return (to), turn back.

-soŵera, play, have a game.

-tauka, cross a river.

-tausya, help across a river.

-kula, drag.

-pulika, burst (*intr.*).

-nyang'wa, swagger, be conceited.

Translate into English :

1. Nkalamo ifwika kumpezyo kwa munzi.

2. Izonkale mnkonde mwangu.

3. Minda yasu iri kusilya.

4. Ukafwane nyama izyo kunsei kwa lupiri lula.

5. Lupande waleta, pakuti usiku mvula yenzoloka kumulu.

The lion reached the edge of the village.

Come and sit by my side.

Our gardens are across the river.

You will find the buck on the other side of that hill.

The Lupande has 'come down,' because it was raining up-stream last night.

- | | |
|---|---|
| 6. Ayangu wõnse etauka mailo,
sembe neo yai.
7. Manjolinjoli ali nga ni myanda
iwiri.
8. Tikapaname mnyansi mwa
mtondo.
9. Zuwa lanaka, natiime lomba.
10. Asaza anipelekezya mpaka ku
chilambo.
11. Ne na muntu niliye mfuti
naperera chikomo cha nka-
lamo.
12. We mwanawe, kayanike inswa
pa mpasa. | All my mates crossed yesterday, but
I did not.
The soldiers are about two hundred.

Let's halt under the <i>mtondo</i> tree.

The sun is less hot, let's start now.
The little boys brought me as far as
the open plain.
I, a man without a gun, turned back
because of the lion.

Here, child! go and put out the
flying ants to dry on a reed mat. |
|---|---|

Translate into Chinsenga :

- | | |
|---|--|
| 1. Walk (<i>sing.</i>) behind me always.
2. We eat many animals, but not
baboons.
3. You (<i>sing.</i>) haven't told me yet
about your mother.
4. We are going to cross at the
confluence.
5. The eland are on [do] the alert ;
let's go beyond them.
6. In the hot season people do not
like walking in sand.
7. You (<i>sing.</i>) will find my shoes in
the hut ; they are on the left
side.
8. The maize (<i>pl.</i>) is not enough ;
I want to buy some more
besides this.
9. Natives [black people] soon get
numb with cold in the winter.
10. My brother was in front of me,
and I was following him
behind.
11. The piccanins from the village
were playing under a
'sausage-tree.'
12. Has the Lupande 'come down'
to-day ? No, it rained down-
stream. | Yenda pavuli pangu nsiku zyonse.
Tikulya nyama zinyinji, sembe
abongwe yai.
Ukaliyoniuzya zya anyoko.

Tikuyotauka ku ntilo.

Nsefu zuchita manche ; tiye kunsci
kwa zine.
Mchisaro wantu ntotemwoyenda
mu mseche.
Ukafwane nkwaŵilo zyangu mng'a-
nda ; ziri ku manzyere.

Vitonga vyachepa ; nupangwosita
viyake mpuzyo zya ivi.

Wantu afipa opuvyokongwa na
mpepo pa mwera.
Mkwasu enze pantanzi pangu, nane
nenzomkonka pavuli.

Asaza a mmunzi enzosoŵera mnya-
nsi mwa mvungula.

Kansu Lupande waleta lero ? Yai,
mvula yaloka kunyansi. |
|---|--|

Locatives.—The locative construction in the syntax of Bantu languages is something so entirely unlike anything found in European speech that it becomes impossible to explain it adequately on the analogy of English. Yet there is no construction of which it is more necessary to have a working knowledge, if any headway is to be made either in speaking to, or understanding, the African. The locative construction is an extremely neat and flexible one, and in native speech occurs in every few sentences : indeed, it is of the very essence of the Bantu languages.

The word 'locative' is used to describe words—and consequently concords—which denote place or position. It will be remembered that the subject has already been briefly touched upon under the Noun, since Classes 9, 10 and 11 deal with nouns (or noun equivalents) which signify motion to or from, position at or on, and rest in, or exit from in. Similarly the particles, adjective, verb and pronoun all have their locative concords, used when these words describe a locative noun, *i.e.* a common noun thought of, and spoken of, not at its face value (as in English we say *a village, a hill-crest, a turn in the road*), but as denoting some place or thing which can be approached, lived in, stood on, climbed to, lain upon, sat under, entered into, gone out from, passed beyond.

A native, for example, does not think of the village in which he lives as a collection of mud huts with grass roofs, each with its grain-store ; if he did he would say, in describing it, *munzi wasu ni uweme, our village is nice*. Incidentally, this would denote that the village belonged to him and his friends, and not to the chief, and would even on this score be inadmissible. The African, however, thinks and speaks of the village as a place, a locality, a something which has position, and says :

Ku munzi kwasu ni kuweme.

The village—our home—is a nice place.

Similarly, in describing the interior of a hut, he would say :

Mng'anda ni muwipa.

The hut is bad inside (*lit.* In-the-hut is bad).

Thus *in-the-hut* is treated by the native as a noun, meaning *the inside-of-the hut* ; and it is as truly a noun of Class 11 as *ng'anda*, without the preposition, is a noun of Class 3. Each imposes its concord upon any words in the ensuing sentence which it governs.

From this construction follows another :

Mng'anda muliye wantu.
There is no one in the hut.

It will be remembered that the verb *kuliye* means *to be without*. Thus, literally translated, the sentence means *the-inside-of-the-hut* (a noun of Class 11) *is-without people*. The affirmative use is identical :

Mu lukoro muli viya.
There are vessels on the verandah.

Whereas :—

Viya viri mu lukoro.
The vessels are on the verandah.

Frequently such sentences are reversed, thus :

Kuli wantu kuluzi.
There are people at the river.
Pali mvuu pa chau.
There is a hippo at the landing-place.
Muli koni mchivumbo.
There is a bird in the nest.

When a sentence is transposed in this way, care must be taken to anticipate correctly the concord of the locative noun. Thus, although *pali wantu paluzi* is quite in order, neither *pali wantu kuluzi* nor *kuli wantu paluzi* is admissible.

Similar constructions apply to the imperfect and future tenses, whether affirmative or negative. Examples :

Kwenzeve wantu ku minda.
There was nobody at the gardens.
Mu wato mwenze alwendo.
There were some travellers in the canoe.
Paŵeve njala pa munzi apa.
There will be no famine at the village here.
Lero kuŵe walwa ku munzi.
There will be beer at the village to-day.

From these locative constructions come the following, of which the first two words in each group of three are in common use as impersonals, while the last possesses a more definitely locative meaning :

	<i>Affirmative</i>		<i>Negative</i>	
<i>Present Tense.</i>	kuli pali muli	} <i>there is</i>	kuliye paliye muliyeye	} <i>there is not</i>
<i>Imperfect.</i>	kwenze penze mwenze	} <i>there was</i>	kwenzeve penzeve mwenzeve	} <i>there was not</i>
<i>Immediate Future.</i>	kuwe pawe muwe	} <i>there will be</i>	kuweve paweve muweve	} <i>there will not be</i>
<i>Remoter Future.</i>	kuze kuwe paze pawe muze muwe	} <i>there will be</i>	kuze kuweve paze paweve muze muweve	} <i>there will not be</i>
<i>Distant Future.</i>	kuka paka maka	} <i>there will be</i>	kuka paka maka	} <i>there will not be</i>

Examples :

Penze } muntu echiyotenga mwanakazi.
Enzepo }

There was once a man who went away to get married.

Kansi ku Lwangwa ni kuweme ? Yai, kuli njala.

Is it nice at the Lwangwa River ? No, there's famine there.

Nga ku Mpezeni kuli njala ? Yai, kuliye.

Is there a shortage at Fort Jameson ? No, there is not.

Pali muntu zina lake Mkumpa.

There is a man named Mkumpa.

Kansi wawonamo mmono ? Inde, muli masawi.

Have you had a look in the fish-trap ? Yes, there are fish inside.

Very commonly used are the following :

(From ku munzi or ku ng'anda omitted)

kwangu	(to) my home, my hut	kwasu	(to) our or my home or hut
kwako	(to) your home, your hut	kwanu	(to) your home, your hut
kwake	(to) his home, his hut	kawo	(to) their home, their hut

(From mng'anda or mmunda or mmunzi omitted)

mwangu	in my hut	mwasu	in our hut
	in my garden		in our garden
	in my village		in our village
mwako	in your hut	mwanu	in your hut
	in your garden		in your garden
	in your village		in your village

mwake	in his hut	mwaŵo	in their hut
	in his garden		in their garden
	in his village		in their village

The plural words are the commoner, and in the sense *in my village*, etc., they would only be used by a chief.

Locative Attraction.—So potent is the locative word in a sentence that it frequently imposes its concord on a verb actually governed by a noun of a non-locative class. Thus, although the straightforward rendering Ng'wena itumpuka mmanzi is quite correct, yet a far more idiomatic construction would be :

Mmanzi mwitumpuka ng'wena.
Out of the water came up a crocodile.

Similarly :

Mng'anda mwenzofunta chusi.
Smoke was rising through the hut-roof.
Pa munzi peŵoneka mfwiti.
At the village there appeared a medicine-man.
Ku charo kwichiza ng'omba (3).
There came a dancer to the country.

ADVERBIAL LOCATIVES.—Nothing was said in Chapter X. about a class of word in extremely common use—adverbs formed from the locative classes of the demonstrative adjectives *this* and *that*, a few specimens of which have appeared in the vocabularies. They are more conveniently dealt with here. From *uyu*, *this*, come the locatives or place-words *uku*, *to this place* ; *apa*, *at this place* ; and *umu*, *in this place*. And similarly with the remaining demonstratives, each of which possesses three locative forms, and each group of these denoting varying distances of nearness or remoteness. The complete list is repeated below for the sake of clearness.

Here near me	Here	There	There	Over there	Right over there	Right over there
kuno	uku	uko	kula	kulakwa	uko kwa	kwa
pano	apa	apo	pala	palapa	apo pa	pa
muno	umu	umo	mula	mulamwa	umo mwa	mwa

Even this pretty complete set of words would appear scarcely to supply all that a native needs to describe the position of the place or person of whom he is speaking, and much depends on his intonation: the higher the pitch of the voice, the more remote is the object denoted. Even the arm is brought into play, and the higher it is raised in pointing, the farther away is the thing in question. Strangely enough, **uku** refers to something so distant that it is invisible, while **uko** denotes a thing that can be seen. Thus, in speaking, for example, of a hill thirty miles away but not visible, the Mnsenga will raise his hand to a level above his head, and say deliberately and in a high pitch, **U-ku!** Again:

Kwa Serenje ni uku!
Serenje lies right over there.

These words, used of course as adverbs in the sense of *here* and *there*, take the same locative constructions as the substantival forms already described. Examples:

Kuno ni kuweme ngako.	Muli wantu umo.
This is a nice place.	There are people in there.
Pano pali manzi.	Uku kuliye njala.
There is water here.	There is no shortage of food over there (<i>lit.</i> There is without hunger).
Mula mwenzewe vilyo.	Kuno kuwe mfumba (3).
There was no food in there.	There will be plenty of food here.

Our Home, etc.—The form already given is used with the verb *to go*, since in such cases the home lies at a distance, as:

Mfumu na wantu wonse wechiya kwaŵo.
The chief and all the people went home.

When, however, the locatives **kwasu**, **kwanu** and **kwaŵo** follow the relative particle and are thus used adjectivally, they are preceded by the locative adverbs **kuno** or **uko**, according to the nearness or remoteness of the village indicated, thus:

Tiuzeni nkani zya uko kwanu.
Tell us the news from your distant home.

When a native is speaking of his home at which he is at the moment he calls it **pano pasu**, and **kuno kwasu** refers to the district in which he is living at the time. Examples:

Mfumu ya pano pasu ichifwa na nkondo.
The chief of our village here died through the war.

Kansi kuno kwasu nte kuweme ?
 Isn't this a nice neighbourhood of ours ?
 Mkuya kwanu ? Kansi pano pasu ni paipa ?
 You're going home ? Don't you like this village of ours ?

Often, when *uko kwasu*, etc., are used in an adjectival sense, the *u-* of *uko* is dropped, and we have :

<i>kokwasu</i>	our (distant) home
<i>kokwanu</i>	your (distant) home
<i>kokwaŵo</i>	their (distant) home

Examples :

Charo cha kokwaŵo.	Njira ya kokwanu.
Their home country.	The way to your home.

EXERCISE 21

- | | |
|--|--|
| -funta, (of smoke) rise and spread. | -sompola, snatch. |
| -pala, whittle with knife, plane ;
scratch about. | -itaŵa, answer a call. |
| -pala mulilo, scrape out a live ember for
carrying. | -pa mtende (2), greet, send one's re-
gards. |
| -peka mulilo, rub fire (with sticks). | nkanga (3), guinea-fowl. |
| -yenga, carve, smoothe. | lupako (5), cavity, hollow (in tree or
reed, etc.). |
| -tenga, (of man) marry. | mkovu (2), soar. |
| -tengewa na, (of woman) marry. | mkule (2), track (as of snake, cycle). |
| -nyungula, go for a walk. | kwene kantu, very, very much. |
| -gonta, limp, hobble with stick. | |

Translate into English :

- | | |
|--|---|
| 1. Salaponi ; tikuya kwasu. | Goodbye ; we are off home. |
| 2. Nkoyani paweme ; mkaŵape
mtende a kokwanu. | Goodbye ; give my greetings to the
people in your village. |
| 3. Muli manzi muno mnongo. | There's some water in this pot. |
| 4. Mwangu muliyolala alwendo. | No visitors slept in my hut. |
| 5. Kuno ni kuŵipa, tikalale kumbi. | This is a bad place ; let us sleep
somewhere else. |
| 6. Muli vimuswe. | There are a lot of white ants inside. |
| 7. Pali anakazi pa chau ; semani. | There are women at the ford ; shout. |
| 8. Mng'anda muliyoyasuka muntu. | No one answered from inside the
hut. |
| 9. Kansi ku munzi kwanu kuli
Mzungu ? | Is there a European at your
village ? |
| 10. Kwasu ni kuweme kupula kuno. | Our home is a better place than this. |
| 11. Penze munzi kale pano. | There was once a village on this
spot. |
| 12. Kansi aviya ŵake aliko ? | Are his porters there ? |

Translate into Chinsenga :

- | | |
|--|--|
| 1. There is beer in this calabash. | Mmbete muno muli walwa. |
| 2. The paddle is in the canoe. | Nkafi iri mu wato. |
| 3. The guinea-fowl have not scratched about in my garden. | Mwangu muliyopala nkanga. |
| 4. There are some wild dogs at the pool. | Pali mimbulu pa tenga. |
| 5. There are people over there. | Uko kuli wantu. |
| 6. At the ford there came up a great hippo. | Pa chau petumpuka chimvuu. |
| 7. There were no wildebeest under the hill. | Mwenzewe numbu mnyansi mwa lupiri. |
| 8. Is Mpetauke a nice place ? | Kansi ku Mpetauke ni kuweme ? |
| 9. No, it's a very nasty spot. | Yai, ni kuwipa kwene kantu. |
| 10. In the cavity there lived a fierce leopard. | Mu lupako mwenzonkala kaingo kakali. |
| 11. There will be no food (<i>pl.</i>) at our village this year. | Pa munzi pasu paweve vyakulya chaka chino. |
| 12. There was no water in the pit. | Mwenzewe manzi mchisengu. |

RELATIVE LOCATIVES.—It is perhaps in its simplest form that the construction of the locative in relative clauses is the most idiomatic, and therefore—until the idea of locative sentences as a whole has been mastered—the most difficult to grasp. Speaking generally, the term ‘relative locative’ is used to cover all constructions which in English are introduced by such words as *to whom*, *to which*, *from which*, *at which*, *on which*, *in whom* and *in which*.

(1) **With the Auxiliary ‘to be.’**—(a) Where the relative clause is governed by a noun with locative prefix or by a locative adverb, the finite part of the verb takes the concord of this noun or adverb. Thus, incidentally, the forms used in such relative clauses are identical with the impersonal forms *kuli*, *pali*, *muli*, *kwenze*, etc. Examples :

Tikalale ku munzi kuli ayasu.

Let's go and sleep at the village where our friends are.

Kapyere uko kuli viswaswa.

Go and sweep over there where the rubbish is.

Echiza mcharo mwenzewe njala.

He came into a country where there was famine.

Wato wipita pa chau penze wantu anyinji.

The canoe passed a ford where there were numbers of people.

Usaya mula muli mfumu.
 Don't go in there where the chief is.
 Ika apa paliye muswe.
 Put it here where there is no white ant.

(b) When the noun governing the relative clause has no locative prefix, there is often an alternative construction, thus :

Ewisya viya mwenze (or vyenzemo) inswa.
 He knocked down vessels in which were flying-ants.
 Ewisya viya mwenzewe (or vyenzeve) inswa.
 He knocked down vessels in which were no flying-ants.
 Naza na nongo muli (or ilimo) wowa.
 I have brought a pot with mushrooms in.
 Naza na nongo muliye (or iliye) wowa.
 I have brought a pot without mushrooms in.

Perhaps, strictly speaking, such sentences may be regarded as possessing no relative—certainly the verbs enclosed in brackets have none. At all events, the construction is not common, and is frequently evaded—

(i) By substituting the relative particle, as :

Kalete nongo ya manzi.
 Go and fetch a pot with water in.
 Ewona munzi wa wantu.
 He saw a village where there were some people.

(ii) By prefixing a locative to a noun, where in English there is none, as :

Niwona pa katowo penze tumanzi.
 I found a hollow where there was a little water.
 Nikazaleko ku mulyango kuli cheni.
 I will go and shut the door which is open (*lit.* where it is open).

(2) With Verbs in general.—In the case of the vast majority of Nsenga verbs the construction of the relative locative clause is greatly simplified, being much more straightforward, and following almost exactly—in a way not usual in Bantu speech—the structure of similar clauses in English.

Here again, for the sake of clearness, a distinction may be drawn between the construction of clauses in which the principal noun or

noun-equivalent carries a locative prefix (as "He arrived *at the village* where the chief had died") and others in which there is no such locative prefix (as "I know *a village* where they brew a lot of beer").

(a) Relative clause governed by Locative.—When the relative locative refers to a noun (or its equivalent) with locative concord, the verb in the relative clause agrees with the subject of this clause and takes the concord of the foregoing noun, as in :

Kansi uziŵa pazulala nkalamo ?

Do you know where the lions have their lair ?

Mfumu yamuuzya mtalala seo.

The chief has told him where (*i.e.* in which hut) we have slept.

Here, although not expressed, the locatives understood are, respectively, *pa malo* and *mng'anda*. Similarly, *ku malo* and *mmalo* are seldom inserted, though their concords *ku-* and *mu-* must be prefixed to the verb in the relative clause, just as (in the examples above) *pa-* is attached to *zulala* and *mu-* to *talala*.

RELATIVE LOCATIVE PREFIXES.—Before going further it should be pointed out that the simple locatives *ku*, *pa* and *mu* undergo (like the objective relative pronouns on p. 101) certain modifications, according to the tense of the verb to which they are attached. From the examples below it will be seen that the characteristic tense-syllable (past tense, *-i-* ; perfect tense, *-a-* ; etc.) finds its way into the relative locative prefixes.

Ku munda kuchulima chiuza changu.

At the garden where my friend is hoeing.

Ku munda kwichilima chiuza changu.

At the garden where my friend hoed.

Ku munda kwachalima chiuza changu.

At the garden where my friend has hoed.

Mng'anda mutulala (*or* mtulala).

In the hut where we sleep.

Mng'anda mwitilala.

In the hut where we slept.

Mng'anda mwatalala (*or* mtalala).

In the hut where we have slept.

Below is given a table of these prefixes, showing the variations they undergo in combination with the different tense-forms. Some would

appear to be irregular, but in reality the change of vowel is either due to assimilation for the sake of euphony (*e.g.* piichifwa mfumu for peichifwa mfumu—both correct), or to the influence of an adjacent syllable (*e.g.* kwinti niye for kunti niye, where the *i* dropped from niti is thrown back into the prefix).

RELATIVE LOCATIVE PREFIXES.

<i>Simple Locative</i>	<i>With Past Tense</i>	<i>With Perfect Tense</i>	<i>With Imperfect Tense</i>	<i>With Future Tense</i>	<i>With Present Tense and Conditional</i>
ku	kwl-	kwa-	ku-	ku-, kwl-	ku-
pa	pe-, pl-	pa-	pe-, pa-, pl-	pe-, pa-, pl-	pa-, pl-, pu-
mu	mwl-, mu-	mwa-, mu-	mu-, mwl-, mwe-	mu-	mu-

Four points should be noticed :

(i) As in the case of the objective relative pronoun, verbal formations in *o-* prefix, before they can prefix to themselves the relative locatives, must resolve back this *o-* prefix to *aku-*, thus :

Pa tenga pakusamba (*not* posamba) asaza.
At the pool where the little boys bathe.

Similarly with the past tense, it is usual in the third persons to insert the *-chi-* infix before attaching the locative adverb, though this is not an unvarying rule. Thus :

Echiya ku chimuti {kwechiwona
 {kwewona } nzimu.
He went to the tree where he saw the bees.

(ii) When the tense of the relative clause is the past, perfect or imperfect, there is an alternative construction by which this verb (instead of agreeing with the subject of the relative clause, with the locative prefixed) takes the concord of the locative itself, as in the case of the auxiliary verb *to be*. Examples :

Echiyokonsha ku munda {kwenzolima
 {kuchenzolima } chiuza chake.

He went and inquired at the garden where his friend was hoeing.

Pa njira {penzoyenda
 {peyenzoyenda } nkalamo.

On the path where the lion was walking.

Mkwasu akali (p. 205) mu lusaka {mwafumila
 {mkafumila } kaingo.

My brother is still in the thicket out of which came the leopard.

This alternative construction cannot, for obvious reasons, be adopted in more involved sentences, as, for example, when the relative clause contains both a subject and an object: the meaning would at once become obscure. The normal rule must be resorted to, although even so the order of the words in the relative clause remains a difficulty. When the subject of this clause is not the subject of the main sentence, the former is placed at the end of the relative clause, and (for the sake of clarity) the verb describing his action takes the applied form. This will be understood from the following examples:

Naŵonapo pechipaira ampenembe ŵala chiŵinda.
I have seen where the hunter killed those roan antelope.
Nafumila payamkatira chimbwete ng'wena.
I've come from where the crocodile seized the zebra (to-day).

(iii) When the locative adverb is attached to a verb in the future tense, the *niti*, *uti*, etc., must on no account be omitted from the tense formation. Examples:

Nkoya kwalala Mzungu ukakonshe kwati [ku-ati] akalale lero.
Go to where the European has slept and inquire where he will sleep to-night.
Pa minzi iyo ni { piiti iŵe } njala ikuru.
 { pati paŵe }
It is in those villages where there will be great shortage of food.
Situziŵa patiti tikafwane manzi akumwa.
We don't know where we shall find drinking-water.

(iv) *Wherever* is *konse* (or *kuli konse*) followed by the verb with prefix *ku-*, *kwi-* or *kwa-*, thus:

Echiya nane konse kwinichiya.
He went with me wherever I went.
Uye na mfumu konse kwiti [ku-iti] iye.
Go with the chief wherever he goes (*lit.* will go).

Further examples of the relative locative constructions:

Aviya ŵala akuya kwatafuma seo.
Those carriers are making for where we have come from.
Ziri kuni nzovu makono? Kano kuziri.
Where are the elephants these days? I don't know where they are.

Tiye tikalale kuli walwa !

Come on, let's go and sleep where the beer is !

Mpofu siyuziwa kuikuya.

A blind man does not know where he is going.

Uku ni kwitilala mazo.

Over there is where we slept two nights ago.

Mfumu ikali ku minda kutenzolima seo.

The chief is still at the gardens where we were hoeing.

Niuzye kwakuyosepa anakazi awo.

Tell me where those women are going in search of food.

Wayonyungula kuli (or kwali) awisi.

He has gone for a walk to where his father is.

Nakonsha mwana kwaaya.

I asked where the child had gone.

(b) *Relative clause not preceded by Locative*.—Occasionally the noun to which the relative clause refers has no locative prefix, and here the construction is necessarily different. In such case there is involved a rearrangement, as in the first example below, where the Chinsenga means, literally, *I know a village which-they-get-drunk-in-it people*. The locative idea is conveyed by the enclitics *-ko*, *-po*, *-mo* suffixed to the verb in the relative clause, which verb agrees with the subject of this clause, and to which is prefixed the class-prefix of the noun in question. A few examples will make this clear.

Nuziwa munzi wakukolwamo [u-akukolwa-mo] wantu.

I know a village in which the people get drunk.

[Since, to a native, a village is not a thing but a locality, an alternative rendering would be equally correct, and would place the sentence in the previous category—(a), thus :

Nuziwa mmunzi mwakukolwa [mu-akukolwa] wantu.

I know a village where the people get drunk.]

{ Ula ni munzi wanafumako.

{ Kula ni ku munzi kwanafuma.

That is the village I have come from.

Mzungu winisengako munyu.

The European from whom I begged salt.

Muntu unupangwoyapulako ndalama.

A man from whom I want to borrow money.

EXERCISE 22

nehululla (8, *pl.*), insolence, cheek.
 nsanso (8, *pl.*), humour, wit.
 mselwe (2), a game.
 chisampi (4), woven reed sleeping-mat
 (placed under the mpasa).
 mlopa (2, *often pl.*), blood.
 nkungulu (8), big bull elephant.
 katoxo (8), small grassy hollow.
 chitowo (4), moist grassy hollow, vlei.
 mpanje (3), new garden (from first
 hoeing to first harvest).
 liwere (5, *gen. pl.*), head of (small)
 millet.
 -pama mpanje, clear new garden.
 -wamba, dry over a fire, grill.

-nyeka, be over-cooked.
 -nyeka mtima, fly into a rage.
 -luyya, make a mistake, do wrong.
 -chenchena, chop or trim off.
 -yapula(ko), get an advance of, borrow
 (money), owe.
 -yapuzya, advance (money).
 -sonjola(mo), peep (in).
 -vwa, exude, leak.
 -vwa mlopa, bleed.
 -tepa, -tepuka, be flexible or pliant.
 -sinilila, be slow.
 na (*preceding adverb, etc.*), as well,
 too.

Translate into English :

1. Kansi uziwa kuli achipembere ?
2. Kakonshe ula muntu kwakuya.
3. Iza muno mtiri seo.
4. Epona mchisengu mwenze matika.
5. Apa ni pitipita mailo.
6. Wayosepa anakazi kwechiya na kale.
7. Ulu lusaka ni lwechiwoneramo chinkalamo.
8. Uko ni kwinti niye mailo.
9. Tiuzeni patiti tikome hema.
10. Ali kuni Mzungu ? Nuziwa lini kwaali.
11. Apa ni pawaluvya ngako.
12. Tasonjolamo umo muli wantu.
13. Munzi wakutemwonyatamo anakazi wawo.
14. Payaniluma imbwa pakuvwa mlopa.
15. Ali pa chau penenzokasya masawi.

Do you know where the rhino are ?
 Go and ask that man where he is going.
 Come in here where we are.
 He fell into a pit where there was mud.
 This is where we passed yesterday.
 The women have gone to forage where they went before.
 This is the thicket in which he saw the big lion.
 There's where I shall go to-morrow.
 Tell us where to pitch the tent.
 Where is the European ? I don't know where he is.
 This is where you have made a bad mistake.
 We have peeped in there where the people are.
 A village where they are fond of beating their wives.
 Where the dog has bitten me is bleeding.
 He is at the crossing where I was fishing.

Translate into Chinsenga :

- | | |
|--|--|
| 1. Go (<i>sing.</i>) and tell the porters where to go and sleep. | Kawauzye aviya mwati akalale. |
| 2. The chief has not told me where he is going. | Mfumu iliyoniuzya kuikuya. |
| 3. The path we have come by [<i>in</i>]. | Njira itazamo. |
| 4. This is a tree in which birds build nests. | Ichi ni chimuti chitumangamo tuni vivumbo. |
| 5. Tell (<i>sing.</i>) me where they are drying the meat. | Niuzye pakuwamba nyama. |
| 6. I found the place where the chief killed the big bull elephant. | Niwonapo piipaira nkungulu mfumu. |
| 7. Is this the path we started out by [<i>-ila</i>] (to-day) ? | Kansi iyi ni njira itailamo ? |
| 8. Do you (<i>pl.</i>) know the road we shall return by [<i>in</i>] ? | Kansi muziwa mseo utiti tiwere-remo ? |
| 9. I have come to enquire where you (<i>pl.</i>) are going. | Nazokonsha kumkuya. |
| 10. Have you (<i>pl.</i>) seen the huts you will sleep in ? | Kansi mwaŵona ng'anda zimti mulalemo ? |
| 11. Where we were living is a splendid place. | Kutenzonkala ni kuweme kwene kantu. |
| 12. Here's where you (<i>pl.</i>) haven't trimmed (the roof-grass) properly. | Apa ni pamuliyochenchena wino. |
| 13. Across the river is where the girls are clearing the new garden. | Kusilya ni kwakupama mpanje asimbi. |
| 14. The white man is in the tobacco-curing barn [<i>hut</i>]. | Mzungu ali mng'anda yowambi-ramo fwaka. |
| 15. We have just come out of the hut where we have slept. | Tafuma lombapano mng'anda mta-lala. |

Two points may here be noted :

(i) The copula *ni* in locative sentences is almost always clipped (and the vowel elided) when it is followed by verbs, adjectives, etc., in *ku-* and *pa-*. *Ni* with *pa-* coalesces into *mpa-*. Examples :

Kansi kwanu nkuweme ?
Is your home a nice place ?

Apa mpaipa kwene kantu.
This is a very horrid spot.

Uko nkwakulima lero.

Pano mpenenzonkala.

There's where they are hoeing to-day. Here's where I was sitting.

Pala mpechitola chuzu.

Over there is where he found the (dead) water-buck.

(ii) **Kuli, pali, muli.**—From the relative locatives are derived three prepositions in common and constant use :

kuli *to* ; **pali** *at, on* ; **muli** *in, among*.

From the point of view of syntax these words (as is the case also in Chiwiza, where they likewise occur) are perhaps more elusive than any in the language, and appear to be the subjects of caprice. In so far, however, as a general rule can be formulated, it can be asserted that they are employed in conjunction with persons, rivers, mountains, and any locality which is known by a proper name. (In the Nsenga country all the bush in the immediate neighbourhood of a village is nominally divided up into areas, each of which is known by a name—generally that of some large tree or some prominent physical feature in that particular vicinity). Examples :

Mfummu ichiza kuli neo.	Pali seo paŵe malilo.
The chief came to me.	There will be mourning in our family.
Nikumana naŵo muli Mwangazi.	
I met them in the Mwangazi river-bed.	
Naŵona mbowo pali Lunsandwa.	
I saw some buffalo near the Lunsandwa River.	

In the last sentence **pali** denotes that the speaker was not far from the river in question ; if he had seen the buffalo near some distant stream, he would have used the preposition **kuli**. In such cases the place denoted by **muli** is the actual bed of a river. [N.B.—In the case of the Lwangwa River, only **ku**, **pa** and **mu** are heard.]

Muli Muchinga.	Kuli Muchinga.
In the Muchinga Mountains.	To the Muchingas.
Muli Chiwawa.	Muli Nchindeni.
In the Chiwawa bush-area.	In the Nchindeni Hills.

Finally, **kuli, pali, muli** (and not **ku, pa, mu**) are the prepositions commonly in use with the demonstratives, as :

{ Kansi kenze pali utu ?
 { Kenze muli utu tu ?
 Was it among (or with) these ?

CHAPTER XII

THE CONJUNCTION

SINCE a number of the words dealt with in the ensuing chapter are strictly speaking—or at any rate are normally used as—adverbs, it would be more correct to speak of them in the mass as Connectives than to include them all under the grammatically technical term Conjunctions. As has already been explained, it is impossible to reduce a Bantu language within the cut and dried limits of an English Grammar: their syntax has far too little in common. Indeed, until it is realised that the majority of Bantu sentences must be recast before they can be idiomatically translated into English—and *vice versa*, no European has any claim to say—as is often heard—that he *speaks* an African language: the probability is that, if the native were not a born linguist and accustomed (as he often is) to his master's way of putting his wishes into words, the latter would frequently fail to make himself understood.

At all events the majority of the constructions dealt with in this chapter resemble to a large degree those of the Locative in the previous chapter. They may therefore be conveniently included here, among Connectives in general, without any attempt to divide Chinsenga words into the water-tight compartments of English parts of speech. To do so would, in reality, lead to confusion.

Among Connectives in common use are the following, although few of them are employed exactly as in English.

sembe, lomb	but	kuti . . . soti na kuti	that . . . and that
na, kumbi	and	kati	if, whether
pakuti	since, as, for	chitatikile (pa)	ever since
kano	if, or, supposing	pavuli	after
kuti	that	kupula	than
mpaka	until, and finally	chukanga, nali	although
lomba	then, now	nipo	then
pamene apo	then, next	ni pa-. . . (with verb)	so, therefore

A large number of connectives are expressed, not by single words, but by idiomatic constructions. Among such are *when, as soon as, lest, while, otherwise, why, just as, how, as much as, therefore, in case, before*.

And.—In connecting nouns, pronouns, adjectives, verbs and adverbs, the cumulative *and* is used as in English, with certain necessary reservations and additional points which such combination of words involves.

(1) When nouns of different classes, coupled by *na*, are subjects of the same verb, it is usual for this verb to take the concord of Class 4, plural; but animal names so coupled are reckoned together as *nyama*, and take the plural concord of Class 3. Nouns of the same class, whether singular or plural, adopt the plural concord of their class. Examples :

Mpasa na chitundu viri mwangu.

The reed mat and the basket are in my hut.

Chimbwi na kaingo zikumana msanga.

A hyæna and a leopard met in the bush.

Katemo na tumbwiri tuli mlukoro.

The axe and the hoes are in the verandah.

Maŵere na mapira ali mnongo.

The small and the large millet are in the water-pot.

(2) When a sentence contains a string of nouns, the *na* is repeated as often as is necessary, as :

Eula mwana na chitundu na vitonga na nyula.

She took the child, basket, maize and calico.

(3) When two or more adjectives follow a plural noun, the insertion of *na* between the adjectives (*see also* p. 33) denotes a discrimination, thus :

Niŵona ng'ombe zituŵa na zyoina.

I saw white oxen and fat ones (not necessarily white).

Niŵona ng'ombe zituŵa zyoina.

I saw some fat white oxen (all fat and all white).

(4) In the case of finite parts of two or more verbs connected by *na*, each verb after the first is placed in the infinitive mood, and the

na ku- becomes **no-**. Often, however, especially in graphic narrative, finite parts of the verb follow each other without any conjunction. Examples :

Koni kendalala nonkala mchimuti.
The bird flew away and perched in a tree.
Mfumu ifwika ku munzi isenga manzi ichimwa.
The chief got to the village and asked for water and drank.

(5) The **na** between imperatives is usually omitted ; when inserted, the second verb is in the infinitive.

Ula nongo iyo, uye nayo kwa anyoko.
Get that pot and take it to your mother.

(6) Infrequently **kumbi** is used to join two verbs, with the meaning *and at the same time*, thus giving the force of a participle to the verb which follows it, as :

Efula uchi enzekuya kumbi akulya.
He took the honey out and went on, eating as he went.

But, yet.—In its prepositional sense, *except*, and when used to distinguish between nouns or pronouns, *but* is **sembe**.

Wonse enzoŵepa wenye, sembe neo yai.
They were all lying except me.
Msampa yeve, sembe neo.
Don't give it to him, but to me.
Sinilemba asaza, sembe akuru.
I shall not engage small boys, but grown-ups.

When the conjunction *but* is contiguous to a verb it is rendered by **lomba**, since in such cases **sembe** denotes the apodosis of a conditional sentence (see p. 174). If, however, it is necessary for the sake of emphasis to employ a pronoun before the verb, then (since it is thus separated from the verb, and cannot therefore denote a condition) **sembe** is permissible.

Nasila, lomba naifya.
I have finished, but I have made a mistake.
Uyu ni muntu muweme, lomba aliye nzeru.
This is a nice fellow, but he has no common sense.

Ayasu w^onse achelwa, sembe seo tayendesya.
 All the others have loitered about, but we have hurried.
 Inde, w^oaya w^onse, sembe neo nasala.
 Yes, they have all started, but I've stayed behind.

When *but* occurs between nouns or adjectives used predicatively the copula is repeated, and *lomba* becomes necessary, as :

Ivi vyotwala ni viweme, lomba ni viyumu.
 This fruit is nice, but hard.
 Mfumu ni ya mkanka, lomba ni chikungu (4).
 The chief is a brave man, but a drunkard.

That. Of statement.—*Kuti* is followed by any finite part of a verb, and, especially when used to introduce direct speech, approximates very nearly to its original verbal meaning, *to say* or *saying*. Examples :

Nichimvwa kuti minda yanu ichiya na manzi.
 I heard that your gardens were washed away by the water.
 Mfumu yanituma kuti, Mkateme vinsi (4, *pl.*).
 The chief has sent me to say that you're to go and cut wall-poles.

This conjunction is omitted after the verb *ku-ti*, but not after *ku-nena*.

{ Akuti olwala.
 { Onena kuti olwala.
 They say he is ill.

When, as occasionally happens, *that* refers back to a noun already mentioned, *kuti* takes the relative prefix of the class to which this noun belongs, thus becoming in reality a verbal adjective denoting *which says*. Examples :

Ili ni tetulo (5) la Boma lakuti mkaseule mseu.
 This is the order of the Government—that you hoe the road.
 Tichita untoni wakuti sitenzepo pechipaya (p. 157) nzovu.
 We gave evidence that we were not there when he killed the elephant.

Of purpose.—*Kuti*, *in order that*, is followed by the subjunctive. It is sometimes omitted, while verbs of *coming*, *going* and *sending* are followed usually by the infinitive. Examples :

- { Izani nayo mikeka yanu nisiteko (*if near*).
 { Kazeni nayo mikeka yanu nize nisiteko (*if at a distance*).
 Bring your palm mats for me to buy a few.
 Echerera mmawamawa kuti aime palikaliyokwera (p. 160) zuwa.
 He got up very early so as to start before the sun was high.
 Chiwinda echiya msanga kuyopaya nyama.
 The hunter went off into the bush to kill game.
 Mwanakazi eula muni kuti atwileko [-twa, -twila].
 The woman took the pestle to pound with.

After an immediate imperative the subjunctive mood is used without *kuti*, being in such a case practically a second imperative. Two subjunctive-imperatives likewise omit *kuti*.

- Myalalani mumvwe!
 Be quiet and listen (*i.e.* that you may hear)!
 Uzoniyavye [uze uniyavye].
 Come and help me (after a time).

Of result.—For constructions involving *so that*, see p. 169.

Then.—*Nipo* and *pamene apo* both signify *then*, but in narrative a very favourite word is *lomba*, just as in English we begin a fresh sentence with *now*. *Then*, denoting a consequence, is expressed by *ninga* followed by the subjunctive.

- Lomba efwika ku munzi.
 Then he reached the village.
 Mkasilolima (*see below*), ninga mkotoke.
 When you have done hoeing, then you can go home.

When.—There are two ways of expressing the adverb-connective *when*.

(1) *Infix -ka-*.—When *-ka-* is inserted between the pronominal or the class-prefix and the verb-root, it denotes *when* of past time if the final letter of the verb-root is *-e*, and *when* of future time or time in general if this final letter is *-a*. Thus:

- | | |
|--|------------------------------|
| Nikaze nimuwona. | Nikaza nize nimuwone. |
| When I came I saw him. | When I come I shall see him. |
| Vikafwika viya naaze navyo kwangu. | |
| When the loads come let them bring them to my hut. | |

Nkalamo zikaŵone Mzungu ziutuka.

When the lions saw the European they made off.

Ŵantu akakumana na mbowo oziyopa ngako.

When people come across buffalo they are scared to death of them.

Mwco mkalya tiime.

When you have had some food we'll start.

An exception to this general rule is, however, found in the case of past time, where the action was repeated (*as often as . . . , whenever . . .*). The final vowel is then *-a*, and the verb in the main sentence is in the imperfect tense, as :

Akaya ku munda enzofwana muli akolwe.

Whenever he went to the garden he found monkeys in it.

In the case of verbs in final *-a*, denoting future or general time, *-zo-* (*i.e. -za-ku-*) inserted after the *-ka-* infix denotes a more remote future action, enacted near at hand ; while *-yo-* (*i.e. -ya-ku-*) similarly introduced signifies remoteness in point of distance. Thus :

Tikayonena mlandu wasu ku Boma.

When we state our case at the (distant) Boma.

Vikazosila vitonga tikasepe ku Ungoni (6).

When the maize is finished we shall get food from Ngoniland.

Mkayopayako akatumbu nize nisiteko mikupo.

When you have killed some otters (at a distance) I will buy some skins.

Zikazosila ng'anda Mzungu azamlipireni.

When the huts are finished the European will pay you.

To omit the *-zo-* or *-yo-* in these sentences would be inadmissible.

(2) *Prefix pa-*.—*When* is also expressed by prefixing *pa-* (or its equivalents *pe-* or *pi-*) to any verb-formation. When combined with an infinitive the *pa-* prefix refers to no time in particular. It should be explained that there is something of a distinction between this construction and that in (1), since the *-ka-* infix denotes a finished action, and the *pa-* prefix signifies more particularly the time when it was performed. It is the difference between "When the flood had carried away the bridge, we could not cross the river for many weeks" and "When the flood carried away the bridge we fell into the water."

Examples :

Anakazi penzotapa manzi echimvwa nkalamo yenzouluma pafupi.
When the women were drawing water they heard a lion grunting close by.

Kachenga peenze mfumu ya Ansenga.
When Kachenga was king of the Ansenga.

Pechikanopuvyowera usiku tifipa mitima.
When he was late getting back at night we became anxious.

Pewichiya ku lambo, kansi wiwonako uyu muntu ?
When you went to the 'kill,' did you see this man there ?

Yai, timfwana pa munzi pitiwera.
No, we found him at the village when we got back.

Pofwika ku munzi. Uuye posila mwezi.
On arriving at the village. You will go when the month is up.

Pokomola vitonga tukomola vitatu vitatu.
When we sow maize-seed we put in three at a time.

When *pa-* is combined with the future tense, the *niti*, *uti*, *ati*, etc., must never be omitted. In such cases, however, it is more usual to employ the *-ka-* or the *-kazo-* infix, according to the remoteness of the future time indicated. Thus :

Piiti ize (or ikaza) mfumu.
When the chief comes.

When (relative).—*Pa-*, *pe-* and *pi-* are similarly used to denote the relative *when*, but after verbs of *telling* and *asking* the relative clause is rendered as a direct interrogative. Examples :

Sinuziwa pechichiwa chimuti ; kano ni usiku.
I do not know when the tree fell ; perhaps it was in the night.

Niuzye nzovu zyapita zuwanji pano ?
Tell me when the elephants passed here (to-day).

The time when involves a readjustment of the sentence already described in the previous chapter :

Nikaliyolinga nsita ititi tiimiremo ulwendo.
I haven't yet settled the time when we shall start on the journey.

Kano siku lechipairamo chipembere.
I don't know on what day he killed the rhino.

Kawauzye aviya nsita yowereramo seo.
Go and tell the porters the time when we shall get back.

While is expressed by *pa-*, etc., prefixed to the verb, or to *niti*, *uti*, etc., in the case of a future tense. It is more idiomatically denoted by the use of *tanga*, etc., below.

Petenzolima ku munda echiza akolwe.

While we were hoeing in the garden some monkeys came.

As soon as, whatever the time referred to, is usually expressed by inserting *-ka-*, though on occasions emphasis is gained by infixing the verb *-pera*, *come to an end*.

Akafwe muntu etatikolila.

As soon as the person died they started wailing.

Akafwa muntu azatatikolila [aze atatike kulila].

As soon as the person dies they will start wailing.

Ntumi ikaperowera [i-ka-pera-kuwera] iza nayo kwangu.

As soon as the messenger gets back bring him to me.

After.—When future time is referred to, and indeed with other tenses, the infix *-ka-* is employed. **Pavuli** is not frequently used, but when it is desired to denote a sequence of events it is followed by *pa-* prefixed to a finite verb or an infinitive. For example :

Ninize nikayosamba kuluzi.

I will come after I have been to bathe at the river.

Pavuli {pechipaya
popaya} nsefu ekumana na mpulupulu.

After killing an eland he met a kudu.

Pavuli {papaya
popaya} mpoto wakumana na mpoyo.

After killing (to-day) a kudu bull he ran into some reed-buck.

Ekatiwa na nkalamo pevipitapo (see p. 161) vyaka visano pechizonkala pasu.

He was killed by a lion five years after he came to live among us.

N.B.—*To kill* is *ku-kata* (not *ku-paya*) when used of crocodiles and all wild animals, buffalo and rhinoceros excepted.

Until.—The conjunction and preposition *until* is *mpaka* (Class 2, *a boundary*), or *kuza na* (*coming to*), both of which coalesce with infinitives, except those of monosyllabic verbs. The three possible constructions, of which the first is the commonest, are as over.

- (1) With complete future tense and **pa-**.

Mpaka (or Kuza na) piiti iloke mvula.
Until the rain falls.

- (2) With shortened future tense, **pa-** omitted.

Mpaka (or Kuza na) iloke mvula.

- (3) With infinitive.

Mpakoloka	} mvula.	Mpaka kuza viya vyonse.
Kuza noloka		Till all the loads have come.

Until or *while* is also expressed by *tanga*, *tange*, *tangule* or *tangwe* (all derived from *-tangula*, *precede*), followed by the subjunctive mood, thus :

Nilindileni, tangwe nilye.
Wait for me, till I've had (or while I have) some food.
Lekanukotoka, tange msilovimba.
Do not knock off until you've finished thatching.
Mbuzi tanga zikamwe manzi.
Let the goats go and drink first.

Since.—*Chitatikile* followed by the verb with **pa-** prefix denotes *since* (literally *since when . . .*), as :

Chitatikile piichifwa nkalamo mchumba.
Since the lion was killed [died] in the gun-trap.
Chitatikile pinikuuzya kale.
Since I told you last time.
Chitatikile chiuza changu pechenzonkala kwa Pemba.
Ever since my friend was living at Pemba.
Chitatikile panaza niliyekulya.
Since my arrival (to-day) I have had nothing to eat.
Chitatikile pechiwona chinkalamo mwana oyopa kuya msanga.
Ever since he saw the big lion the child has been frightened to go into the bush.

Before.—Nsenga idiom demands that sentences containing the conjunction *before* should be recast in such a way that in English the word would mean *when . . . not having*. Thus, "Before he had seen the lion" must be translated "When he had not yet seen the

lion." Similarly, of future time, "Before you go" is rendered "When you have not yet gone." Thus :

Mwana pakaliyowona nkalamo ntenzoyopa.
Before the child saw the lion he had no fear.
Uzolawire nane paukaliyekuya.
Come and speak to me before you go.
Vitonga vichifwa pavikaliyomera.
The maize died before it had begun to grow.

Ago.—The adverb *ago*, except in the common phrases given below (in which the verbs *-sila*, *-pita* and *-fwa* are interchangeable), is rendered by the perfect tense of the verb *-pitapo*, *pass by*, *elapse*, in this way :

Echionkala pa Kawe virimika kumi vyapitapo.	
He went to live at Broken Hill ten years ago.	
Milungu iwiri yapitapo.	Mlungu wipita.
Two weeks ago.	The week before last.
Mlungu wapita.	Chaka chipita.
Last week ; a week ago.	Two years ago.
Mwezi wisila.	Chaka chapita.
Two months ago.	Last year ; a year ago.
Mwezi wasila.	Mwezi uyake.
Last month ; a month ago.	Mwezi ukuza.
	Mwezi wa mailo.
	} Next month.

Other notes on time, including further expressions involving the word *ago*, will be found on pp. 237 ff.

Lest, would, could.—The syllable *-nga-* infixed between the prefix and the verb-stem in final *-e* denotes a conditional statement or question, expressed in English by *lest*, *in order that . . . not*, *for fear that*, *would*, *could*. Examples :

Ikani viya muno mu lukoro vingalokwe.
Put the loads here in the verandah for fear they get wet.
Kansi ungakwere mchimuti ichi ?
Could you climb up into this tree ?

When, however, the action referred to is of a general nature, one that happens invariably, or could happen at any time, *-ngaku-* is infixed

in place of **-nga-** (contracting to **-ngo-** with non-monosyllabic verb-stems), and the final **-a** remains unaltered, thus :

Wantu outuka njoka zingoŵaluma.

People run from snakes so that they shall not bite them.

Kansi muntu angakuya ku Mpezeni nowera mu lero ? Yai, sango-wera.

Could anyone go to Fort Jameson and get back the same day ? No, he couldn't get back.

Two points should here be noted :

(1) When the infixes of remoteness **-zo-** or **-yo-** are inserted after **-nga-**, the final **-e** of the conditional verb becomes **-a**, since the necessary change is absorbed by them, thus :

Tange mulinde mngayolinga [mngaye kulinga] chiŵichiŵi.

Wait a bit, in case you go and measure it all wrong.

(2) Relative and locative prefixes, it may be now explained, are attached direct to these conditional verb forms containing **-nga-** or **-ngo-** (cf. p. 104). Examples :

Tanga tiziŵe milimo yonse iungachite.

We must first get to know the different kinds of work you could do.

Mulimba uvingaloŵemo vitundu vine vya unga.

A box which could contain four large baskets of flour.

Nikuuzye ku munzi kuungaye.

I will tell you a village where you might go.

Not only . . . but also.—The first half of this expression is rendered by some type of negative, followed by a part of the adjective **-eka**, the second half by **sembe soti**, or **sembe na**, or **sembe alone**, as :

Niliyokutuma kuyoita mfumu yeka, sembe na ŵantu kumo.

I sent you not to call the chief only, but the people as well.

Mwaifya nte poŵepa peka, sembe poziya ayanu.

You have done wrong not only in lying, but in implicating your companions.

EXERCISE 23

-lipa, -lipira, pay.

-chelwa, loiter about, be late.

-uluma, growl, thunder.

-ina, be fat.

-kampa, dig (nuts or mudding-earth).

-ŵila, be boiling.

-teŵa (nkuni), gather (firewood).
 -kuma(ko), can, be able.
 -zuŵika, soak in water.
 -zuula, take out of water or pit.
 -chenjera, be careful or cunning.
 -londola, follow by spooring.
 -longa, arrange together, put away.
 -ndalala, fly.
 -tandala, sit and chat, (of thing) remain unused.
 -kwera, climb, (of sun) be high.

-pyopyolola, (of flood) wash away.
 -funta, go mad, be insane.
 -ziya, get (someone) into trouble.
 zamba (5), flood.
 lambo (5), place of a 'kill.'
 Mlungu (1 and 2), God; a week.
 mmera (2, no pl.), young plant (maize, millet or rice).
 malumbo (5, pl.), praise.
 malumbo a pa menso, flattery.
 mu lero (5), in one day.

Translate into English :

1. Naleta ichi chimuti pakuti ni chitali.
2. Sinimlipani mpaka mchingulo.
3. Niuzye kansi njivi ipunsha zuŵanji tumbwiri ?
4. Tisaima lomba, tanga tilye.
5. Ŵantu akosyovina (p. 58) uzoniuzye.
6. Lomba piuluma nkalamo ni-utuka luŵilo.
7. Ŵotola kuti niziŵe chiunena.
8. Panikaliyosonjolamo niliyozomera kuti muli chimbwi.
9. Usazuula nzizi mpaka paziti zinake.
10. We mwanawe ! chenjera unga-pone.
11. Natola insya pakaliyekuza makuŵi.
12. Mfundo ni iyi yakuti tisaŵepa wenye.
13. Paliye muntu angafule katemo na chera chiipa teti.
14. Chukanga wafuma kutali, lombamba aliyovupa.
15. Nafika chilimba, lombamba naluvya kano.

I have brought this pole because it is a long one.
 I shall not pay you till evening.
 Tell me when the thief stole the hoes.
 Don't let us start now—till we've eaten.
 When the people start dancing come and tell me.
 Then when the lion growled I ran off as fast as I could.
 Speak clearly so that I may know what you say.
 Until I peeped in I did not believe there was a hyæna inside.
 Do not take out the bark-rope till it is softened.
 Take care you don't fall, my boy !
 I found the duiker-buck before the vultures came.
 The meaning is this, that we must not tell lies.
 There is no one who could forge an axe with metal so bad.
 Though he has come from a long way off, yet he is not tired.
 I have put the chair together, but perhaps I have done it wrong.

Translate into Chinsenga :

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. When people smoke Indian hemp they go mad with it. | <p>Ŵantu akapepa chamba ofunta nacho.</p> |
|---|---|

- | | |
|--|--|
| <p>2. The gun and the powder-horn are outside.</p> <p>3. A lot of loads remained behind, but these we have brought (-za).</p> <p>4. My words are many, but true.</p> <p>5. Do not (<i>sing.</i>) bring the water till it has boiled.</p> <p>6. I said (this morning) you (<i>sing.</i>) were to be quick back, but you have loitered.</p> <p>7. We have seen numbers of black and wonderful crawling insects.</p> <p>8. Come, all of you, and have a chat before you go.</p> <p>9. While I was following the rhino spoor I saw three giraffe.</p> <p>10. You porters, be quiet and let me have a sleep.</p> <p>11. Yes, the water is deep, but I have crossed (<i>applied form</i>) up-stream.</p> <p>12. When I reached the camping-ground I told the carriers to be quick and pitch the tent, before I myself had had any food.</p> <p>13. Directly the chief saw the leopard he threw his spear.</p> <p>14. They did not want to, saying they would like a drink of water first.</p> <p>15. When the flood of water washed away our cassava we suffered terribly from hunger.</p> | <p>Mfuti na wengwa viri panja.</p> <p>Viya vinyinji visala, sembe ivi taza navyo.</p> <p>Malizu wangu nanyinji, lombamba ni wendi.</p> <p>Usaleta manzi mpaka pati awile.</p> <p>Nati kapuvyowera, lombamba wachelwa.</p> <p>Tawona tundoyo tunyini tufipa twamazuzu.</p> <p>Izani, monse, mze mtandaleko pamkaliyekuya.</p> <p>Penenzolondola makasa a chipe-mbere niwona aluumba atatu.</p> <p>Mwe mwaviya, myalalani nilaleko.</p> <p>Inde, manzi natali, lombamba nata-ukira pamulu.</p> <p>Pinifwika ku malo niuzya aviya apuvyokoma hema, neo panika-liyekulya.</p> <p>Mfumu ikapero wona kaingo ipoza fumo lya ine.</p> <p>Weve ekana, echiti tange timwe manzi.</p> <p>Zamba la manzi likapyopyolole tute wasu tenzozingwa ngako na njala.</p> |
|--|--|

II.—Except in unfulfilled Conditional sentences (*see* p. 174) *if* is denoted by *kati* (or *kano*), followed by part of any finite tense. As will be seen upon an examination of the examples which follow, there is an additional construction when the sense represents a contingency in future time. In this, *kati* is reinforced by the insertion of the -ka-

infix. There is nothing difficult or irregular in the *if* constructions, but for clearness' sake a full list of examples is appended, affirmative and negative.

PAST TENSE.

Kati epaya nsefu azatipeko mafuta.
If he killed an eland he will give us some fat.

Kati {ntepaya } nsefu tiwawone kuni mafuta ?
 {aliyopaya }
If he did not kill an eland where shall we find any fat ?

PERFECT TENSE.

Kati mwasilolima kotokani.
If you have finished hoeing, go home.

Kati {mkaliyosilolima } msakotoka.
 {simwasilolima }
If you have not yet finished hoeing, you can't go home.

PRESENT TENSE.

Kati mfumu yupangwoima natime.
If the chief wants to start let's get off.
Kati mfumu siyupangwoima natilye.
If the chief does not want to start let's eat.

IMMEDIATE FUTURE.

Close at hand—

Saka luwezi lwangu ; kati { uliwone } uniuzye.
 { ukaliwona }
Have a look for my knife ; if you find it let me know.

Saka luwezi lwangu ; kati { siuti uliwone } naluwe (p. 207).
 { siuliwona }
 { ukakanoliwona }
Look for my knife ; if you do not find it, never mind about it.

In this immediate future monosyllabic verbs use their brief subjunctive-future form ; in the remote future (as will be seen below) their reduplicated form.

Kati viya { vize } lero tize tivilonge msitoro (5).
 { vikaza }
If the loads come to-day we will stow them in the store.

Kati viya { ^{siviza} vikakanakuza } lero nimpeni lini munyu.
 If the loads do not come to-day I shan't give you salt.

At a distance—

Kasake luwêzi ; kati { ukaliwone
ukayoliwona } kaze nalo kwangu.
 Go and look for the knife ; if you find it bring it to me.

Kasake luwêzi ; kati { siuti ukaliwone
ukakana kuyoliwona } naluwê.
 Go and look for the knife ; if you do not find it, never mind.

REMOTE FUTURE.

Close at hand—

Kati { ize iloke
ikazoloka } mvula, tize tinkale.
 If it rains, we won't start.

Kati { siiti ize iloke
ikakana kuzoloka } mvula, tize tiime.
 If it does not rain, we will start off.

Kati { iize
ikaza } njala, nga mze mulyenji ?
 If famine comes, what shall you eat ?

Kati { ntiiza
ikakanakuza } njala, mze mtemwe.
 If famine does not come, you will be happy.

At a distance—

Kati { ukazifwane
ukayozifwane } nzovu kula, uzoniuzye.
 If you (go and) find the elephant there, come and tell me.

Kati { nteuti ukazifwane
ukakana kuyozifwana } nzovu, ukawezye wantu azaniuzye.
 If you do not find the elephant, send back some people to come and tell me.

In all sentences in which the **-ka-** infix, *if*, occurs (whether affirmative or negative) the **kati** may be omitted.

Nga ikafwa mfumu ?
 What if the chief dies ?

Ikaloka mvula saaza.
 If it rains he will not come.

Although, even if.—Kati is here superseded by *chukanga*, *nalyangati*, or *nali*, which are used interchangeably, and adopt constructions identical with those of *kati*, except that in denoting future time *nali* is found with the perfect tense. Examples :

Chukanga utantauka, nuziwa kuti wapunsha niwe.

Although you deny your guilt, I know you have stolen it.

Nalyangati achepe aviya, niime mpera mailo.

Even if the carriers are short, I shall still start to-morrow.

Chukanga { azachepe } aviya mazo, nize niime mpera mazo patali.
{ akazochepa }

Even if the carriers are short the day after to-morrow, I shall start all the same on the day after that.

Nali tiyako ku munzi, tiliyomwako walwa.

Though we went to the village, we did not drink beer there.

Nali tenzoyako ku munzi, ntenzotipako walwa.

Though we used to go to the village, they never gave us any beer there.

Nali tuyako ku munzi, ntotipako walwa.

Although we go to the village, they do not give us beer there.

Nali tikuya ku munzi, tikafwileko [from -fwa].

Though we are going to the village, we sha'n't get anything (to eat or drink).

Nali tayako ku munzi, ntetiti tikamweko walwa.

Even if we go to the village, we shall not drink beer there.

As if.—*Nga*, denoting *as if* or *as though*, is followed by whichever part of a verb is demanded by the meaning, as follows :

Enzovina nga ekolwa.

He was dancing as though he was drunk.

Evina nga ekolwa.

He danced as if he was drunk.

Ovina nga wakolwa.

He dances as though he is drunk.

Muyendesya nga mkuya kutali.

You're hurrying as if you are going a long way.

Nakana nongo iyi pakuti yuwoneka nga ikuvwa manzi.

I don't want this pot, because it looks as if it leaks.

The English *would* in such cases is expressed by the future tense, as over.

Wachiya ewoncka nga aawo.

The porter looked as if he would fall.

Nkalamo yenze (or iwoneka) nga inigudukiro.

The lion looked as if he would attack me.

Whenever.—**Ponse** (or **pali ponse**), followed by a verb with **pa-** prefix, denotes *at any time when . . .*, and is found with all tenses. An alternative construction—referring to time in general only—is provided by **ponse** followed by the immediate future *if* form with **-ka-** infix. Examples;

(Pali) ponse pinimsenga enitana.

Whenever I asked him he refused me.

(Pali) pone penenzomsenga enzontana.

Whenever I used to ask him he used to refuse me.

(Pali) pōṣe pēti nze nimsenge azanītane.

Whenever I ask him (in future) he will refuse me.

(Pali) ponse { panumsenga
nikamsenga } onitana.

Whenever I ask him he refuses me.

See also under **When** (pp. 156 ff.).

In case.—The conjunction **kutemwa** is followed by the conditional form of the verb or, interchangeably, the perfect tense, as follows :

Natitaukire katera (see p. 193), kutemwa manzi { angaleto.
aleta.

Let us cross over now, in case the water 'comes down.'

Kavilongeni viya mu lukoro, kutemwa $\begin{cases} \text{vingalokwewe.} \\ \text{vyalokwewa.} \end{cases}$

Go and stow the loads in the verandah, in case they get wet.

Whether, if.—Clauses introduced by *kati* in this sense (often after verbs of *telling* or *asking*) are expressed in whatever tense is demanded by the meaning, as :

Yezya kati ungatyole kamuti aka.

See (i.e. try) if you can break this stick.

Aliyoniuzya kati wapaya nyama.

He didn't tell me whether he had killed any game.

Nuziwa lini kati azalale pano kano ku Lwangwa.

I don't know if he will sleep here or at the Lwangwa.

Aliyotiuzya kati tiime kano tilale.

He hasn't told us whether we go on or sleep (here).

Kawakonshe a mmunzi kati zuzako nzovu ku minda.

Go and ask the villagers whether the elephants come to the gardens.

Whether . . . or not ; . . . or not.—When this alternative is presented in the shape of a verb, *or not* is expressed by the negative *-liye* ; otherwise the negative pronoun *ntene*, *ntewo*, *nteyo*, etc., is employed, with the necessary concord, in this way :

Kansi kusonka msonko (2) nkuweme, kano nteko ?

Is tax-paying good, or otherwise ?

Kansi iyi nongo ni ya lung'a (5), kano nteyo ?

Is this pot cracked or not ?

Kano kati wayonyungula kano aliye.

I don't know whether he has gone for a walk or not.

Why (relative).—The relative adverb-conjunction *why* is expressed by *pa-* (or its equivalent) prefixed to the verb in the relative clause, and preceded by the copula *ni*. The construction is in constant everyday use, and is particularly neat and idiomatic. It is quite often introduced by *teti* or *tetyo*, *this is why . . .*, *that is why . . .*, *so . . .*
Examples :

Mwana echimvwa anyina enzomuita, ni pechiwera.

The child heard her mother calling her, so she came back.

Mfumu yanituma kumuuzyani ; ni panaza.

The chief sent me to tell you ; that is why I have come.

Nyama zuyopa wantu na vilwani, ni pazuchita manche.

Buck are in fear of people and wild beasts, so they keep on the look-out.

Chikwanda wanyata mkazi wake ; ni penzolila.

Chikwanda beat his wife ; that is why she was crying.

Tetyo Mzungu ni pechikalipa ngako.

That is why the European was so angry.

The interrogative *why*, when occurring in a relative clause governed by verbs of *asking*, *knowing* or *telling*, is expressed either by the suffix *-nji* or (less frequently) by the introduction of the noun *chikomo* (4), *a reason*, *meaning*. In both cases the applied form of the verb in the relative clause is essential. Examples :

Otherwise, so . . . not.—The above construction when used with verbs in the negative denotes *otherwise, why . . . not*. These negatives are frequently formed by the employment of **-kana** or **-leka**—in future tenses invariably so. And before **pa-** can be prefixed to a negative present or negative imperfect tense, these must adopt the formations (already described) to which the objective relative pronouns are attached. Thus :

Because, since.—The common word for *because* is *pakuti*, used exactly as in English. **Pa-**, however, when prefixed to a finite part of a verb, carries the meaning of *in that, since*, and is often employed to give the force of a participle—especially with the verb *to be*. Thus :

Lomba patalya nsima natiime !
 Now that we have eaten our lunch, let us be off !
 Nga pamkuya kumbi, ni wani ati atisambizye ?
 Now that you are going elsewhere, who will teach us ?
 Pauli wopusa ungaziwe syani ?
 Being a fool, how can you know ?

Sangakumeko pakuwa chinkande.

He couldn't do it, since he is a waster.

Nga patiri nazyo ndalama ? tingasiteko.

How about our having money ? we can buy some.

Mwachita lusungu pamwatipa nyula izi.

You have done a kindness in giving us these calicoes.

Why (interrogative).—Closely allied to the above construction is another, employed in a question, whether affirmative or negative, introduced by *why* ? In the former case, one method (already described) is to attach the suffix *-nji* to the applied form of the verb, as :

Wamnyatiranji uyu mwana ?

Why have you hit this child ?

This is, literally, *You-have-hit-for-what this child* ? But this construction does not serve in the case of a negative question. The alternative procedure, however, applies equally well in either instance : it is to prefix *pa-* to the verb and introduce the question by *nga* or *ni chinji* (*i.e.* *chikomo ni chinji*) in the following way :

Nga pawapika }
Wapikiranji } nyama iyi ?
Why have you cooked this meat ?

Ni chinji pauliyopika nkuku ?
Why have you not cooked a fowl ?

Nga pachelwa }
Wachelweranji } aviya ?
Why are the porters late ?

Nga paliyofwika kale ?
Why haven't they already arrived ?

Nga papaliye akamzembe lero ?

Why are there no tsetse-fly to-day ?

Nga nsefu pazisapita pano makono ?

Why do not the eland pass here nowadays ?

In a negative question, *-leka* (*omit to do*) is occasionally used, as in :

Nga piwilekokonsha }
Wilekeranji kukonsha } wantu ?
Why did you not ask the people ?

How, as, as . . . so.—The relative adverb *how* (*nga ni, umo, nga ni umo, mwa*) is followed by the verb in its applied form and with the prefix *mu-* (or *m-*), *mwi-* or *mwa-*, according to tense. The adverb is often omitted entirely, since its force is retained in this verb-prefix.

This can never be mistaken for the locative prefix, by reason of the applied form to which it is attached. *Mtulalira* means *how we sleep*; *mtulala* is *in which we sleep*. Examples:

Chitani umo mmupangwila.

Do (it) as you like.

Malizu wangu ni awa, nga ni mmwanvwila lomb.

These are my words, as you have just heard.

Niuziyeni muyafwila mbuzi.

Tell me how the goat died.

When this construction is used with the verb *to be*, it must be noticed that the present tense adds *-li*, and the imperfect tense *-le*, in framing its applied form. For example:

Umo mtenze.

In which we were.

But—Umo mtenzele.

As we were.

Umo mwali weve.

In which they are.

But—Umo mwalili weve.

As they are.

In the event of a comparison, usually expressed by *as . . . so*, the second half of the sentence is introduced by *teti na* or *tetyo na*, *so too*, thus:

Umo mkwenzele kale, teti na lomb kumo.

As it was before, so now as well.

Nga ni mwenzochitira weve, tetyo nase ni mtiti tichitile.

Just as they used to act, so also shall we act.

Than, as much as.—Both these expressions adopt the above construction.

Ontemwa yeve kupula mwakutemwera neo.

He likes him more than (he likes) me.

Yulokwa mvula lomb nga ni myenzolokwera mailo.

It is raining now as much as (it was raining) yesterday.

EXERCISE 24

-tantauka, deny guilt.

-yezya, try, tempt.

-kalipa, be angry, ache.

-zima, (of fire) go out.

-zimya, extinguish.

-sambila, learn.

-sambizya, teach.

-fwaika lung'a (5), be cracked.

-guduka, attack (singly).
 -simuka, attack (in a body).
 -wa moyo, be quite well.
 -tana, not to give to, withhold from.
 -vurumula, shake.
 -wikako mtima, care, mind.
 -pumula, rest, have a holiday.
 -pirimbila, be stunted.
 -guka, (of clothes) be worn out.
 -kulumuka, fall from a height.
 -lenda, be weak.
 -lendeke, work without energy.

-gadama, be leaning backwards.
 -gadamika, turn upside down.
 -senselela, follow someone already started.
 -mina, blow the nose.
 -koloŵeka, hang or put over, appoint.
 -zuyila, stagger along.
 zuyizuyi, staggering along.
 lusungu (5), kindness, mercy.
 mantantangaŵo (5, pl.), ladder, steps
 mkoba (2), wallet.
 nanji (=na chinji), with what?

Translate into English :

1. Kati muli moyo nutemwa ngako. [*Usual introduction to all native letters.*]
2. Nga kati mvula iloke usiku?
3. Kano mwavupa natipumule.
4. Mwatitaniranji munyu?
5. Kati ukayofwana wantu ku munzi kwanu kaze naŵo azaye ku viya.
6. Mfumu yenze zuyizuyi nga yakolwa.
7. Kati mvula siiza vitonga vipirimbile ngako.
8. Nikakana kuyozifwana nzovu kwa Pendwe nize niwerere ku Mpezeni.
9. Nyula yuwoneka nga ni yoguka.
10. Kati saaza anakazi, nize niite asaza azalime.
11. Muyangu enze nga akulumuke mchimuti.
12. Nga paukaliyopyera muno?
13. Kati mvuu itumpuke soti titauke lini.
14. Nali taya kuyowaita alumbwana akati tina milimo.
15. Kansi apa mpoterezi [ni pa uterezi], kano ntepo?

If you are quite well I am delighted.

What if it rains in the night?

If you are tired let us have a rest.

Why haven't you given us any salt?

If you find any people at your village bring them back with you to go for the loads.

The chief was staggering along as though he were drunk.

If the rain does not come the maize will be very stunted.

If I fail to find the elephant at Pendwe I shall return to Fort Jameson.

The calico looks as though it were worn out.

If the women do not come, I shall send for some piccanins to come and hoe.

My mate looked as if he would fall from the tree.

Why haven't you swept in here yet?

If the hippopotamus comes up again we won't cross over.

Even if we go and call the 'boys,' they will say they are busy.

Is it slippery here, or not?

Translate into Chinsenga :

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Father is calling me, so I'm going. 2. You (<i>pl.</i>) are hurrying as though you were late. 3. Whenever I went to the chief, I found he was not there. 4. You (<i>sing.</i>) are a waster; that is why you work without energy. 5. Go on (<i>pl.</i>) working in the way I have told [<i>app.</i>=<i>-uzizya</i>] you. 6. You child! why haven't you taken this mortar to your mother? 7. Let's go and set the gun-trap, in case the hyæna comes again to-day. 8. You there (<i>sing.</i>)! why have you turned this load upside down? 9. If the hoes do not come back, what shall we hoe with? 10. Is it nice in my hut, or not? 11. My friend is ill, so he is not forging metal to-day. 12. Hang the wallet on the peg, in case the rats come. 13. Go (<i>sing.</i>) and call the road-hoers; if you find they have gone, go after them. 14. He was hurrying along as though he was going to sleep a long way off. 15. We met (in the past) a lion as we were coming here, so we turned back. | <p>Wata oniita, ni panikuya.</p> <p>Muyendesya nga mwachelwa.</p> <p>Ponse penenzoyako ku mfumu nenzofwana paliye.</p> <p>Niwe chinkande, ni paulendeka.</p> <p>Nkokatani milimo nga ni mnamuuzizyani.</p> <p>We mwanawe! nga pauliyotwala wende ili kwanyoko?</p> <p>Natiye tikateye chumba, kutemwa chimbwi angaze na lero.</p> <p>Weo! wagadamikiranji chiya ichi?</p> <p>Nga tumbwiri tukakanowera seo tilime nanji?</p> <p>Kansi mng'anda mwangu ni muweme, kano ntemo?</p> <p>Chiuza changu chulwala, ni pachisafula vyera lero.</p> <p>Koloweka mkoba pa kapanda, kutemwa angaze akoswe.</p> <p>Kawaite olima mseo; kati ukayofwana waya kawasenselele.</p> <p>Enzoyendesya nga akalale kutali.</p> <p>Tikumana na nkalamo ptenze-kuza, ni pitiwerera.</p> |
|---|---|

Unfulfilled Conditional Sentences.—The construction of sentences denoting a condition which has not been, or cannot be, fulfilled (expressed in English by phrases such as *if . . . would, if . . . would not, if . . . not . . . would not*, etc.) is peculiar to the Nsenga

language; and, since it is in constant everyday use, it deserves careful attention.

Such sentences can be distinguished at once from the conditional sentences already described, in which the contingency may, or can, happen. In the latter the protasis, or *if* clause, is introduced by *kati* or *kano*, expressed or understood; whereas in the unfulfilled conditional sentence this *if* clause is opened either by *angati* (invariable), or by *-ngati* with prefix in agreement with the subject of the sentence. The verb which follows is in the past, perfect, imperfect or present tense, according to the sense.

The above may perhaps be considered the normal procedure, but—especially among the older Ansenga—an alternative is frequently heard. This is to substitute for *angati* (and *-ngati* with prefix) the conditional form of the verb, *i.e.* with infix *-nga-* and final *-e*, as described earlier in this chapter. When, however, the contingency is one likely to happen at any time, the infix *-ngo-* is employed, and the final *-a* of the verb-stem remains unchanged. This, it will be remembered, is the rule with conditions which are capable of fulfilment at any time (*see p. 161*).

The apodosis, or consequent clause of the condition in question, is introduced by *sembe*, which is invariably placed immediately before the verb of the clause, thus occasionally separating the subject of this clause—where such exists—from the verb which it governs. This verb, like that in the protasis, is in the past, perfect, imperfect or present tense, according to the sense. But it must be noted that, when the time of fulfilment or non-fulfilment is in the future, the verb in this apodosis is in the perfect—and not the future—tense.

It is only necessary to add that the remote future (in point of time) inserts *-zo-* in the formation of the perfect tense; the distant future (in point of space) similarly introduces *-yo-*. Examples:

Angati echiza }
Angaze } sembe mwitemwa.

If he had come, you would have been glad (in the past).

Angati waza }
Angaze } sembe mwatemwa.

If he had come, you would have been glad (to-day).

Angati enzekuza sembe mwenzotemwa.

If he had been in the habit of coming, you would have been glad.

Angati akuza } sembe mutemwa.
 Angozako }

If he came (at any time), you would be glad.

Angati nifwaya } nongo, wama sembe enikalipira.
 Ningafwaye }

If I had broken the pot (in the past), mother would have been angry with me.

Angati nafwaya } nongo, wama sembe anikalipira.
 Ningafwaye }

If I had broken the pot (to-day), mother would have been angry with me.

Angati nufwaya } manongo, wama sembe onikalipira.
 Ningofwaya }

If I were to break the pots, mother would (always) be angry with me.

Angati nafwaya } nongo, wama sembe azonikalipira akawera.
 Ningafwaye }

If I had broken the pot (to-day), mother would have been angry with me (in future) when she gets back.

Angati nina } mfuti, sembe napayapo.
 Ningawe na }

If I had a gun, I should kill (or have killed) some of them.

Ningati nina } mendo, sembe nayako.
 Neo ningawe na }

If I had any legs, I should go there.

Angati olima } mseo, sembe tuyenda muweme.
 Angolima }

If they hoed the road (always), we should walk comfortably.

Angati emata } ng'anda, sembe nalalamo.
 Angamate }

If they had (previously) mudded the hut, I should sleep in it.

Angati mwikampa } lito, sembe mwamata ng'anda.
 Mngakampe }

If you had (previously) dug the earth, you might have mudded the hut.

Angati mukampiratu (p. 193) } lito, sembe mupuvyomata.
 Mngokampiratu }

If you were (always) to dig the mud ready, you would finish mudding quickly.

Angati vyenze } vyakupya, sembe ticherako.
 Vinga we }

If they had been ripe, we should have picked them.

Mngati mwamwa } manzi apo patafuna, sembe iliyomchitani njota.
 Mngamwe }
 If you had had a drink of water where we've come from, thirst would not have laid you out.

Three further points should be noticed :

(1) *Protasis alone*.—Regret for something omitted, unaccomplished or unattainable, is often expressed by the -ngati formation of the protasis alone, introduced by the interjection *nkasa*, *good! splendid!* The meaning is then, *ought, if only . . .! what a pity not!* Examples :

Nkasa angati (or nkasa tingati) tifwika mailo!
 We ought to have arrived yesterday!

Nkasa angati (or nkasa ningati) nayofwika ku Lusangazi lero!
 I wish I had got as far as the Lusangazi River to-day!

Nkasa angati (or nkasa kangati) kaliyotyoka katemo!
 What a pity the axe was broken!

A sentence in which *ought* denotes a duty left undone can only be idiomatically translated by transposition into a negative interrogative, thus :

Wakaniranjusila [wakaniraji kusila]?
 You ought to have finished (*lit.* why have you not finished?).
Plural:—*Mwakaniranjusila?*

(2) *Apodosis only*.—This by itself denotes that some action or condition almost—or might easily have—happened, as :

Sembe nawa pa matika. *Nongo sembe yafwaika.*
 I almost fell in the mud. The pot was very nearly smashed.
Watairaji mwando? sembe wamangirako.
 Why have you thrown the cord away? you might have tied (this) with it.

(3) *Even if*.—*Nyangati* (or *chukanga angati*) can be used in unfulfilled conditional sentences as with those previously dealt with in this chapter, thus :

Nyangati tiyendesya, sembe tiliyofwika mazo.
 Even if we had hurried, we should not have got here two days ago.

EXERCISE 25

- chera, pick (fruit).
- pukuta, wipe, clean.
- sonka, pay tax.
- sonkesya, collect tax from.
- puka, bray (skin).
- tota, pinch (with nails).
- teukila, make a start overnight, to reduce next day's journey.
- terera, slip, slide.
- chefya, lessen, lighten.
- winga, -wingila, drive off.
- flsa, hide.
- flsama, conceal oneself.

- kusa, clear away (rubbish).
- paika, put up.
- kulunga, glaze (pot) ; cook (gruel).
- yuma, become dry or hard.
- chimbala (4), food left overnight.
- nkoto (3), gruel.
- tala (5), shelf.
- mfololwa (2), (in building) trench cut for wall-poles.
- luuku (5), steep bank.
- mpapa (3), skin (especially one brayed for wearing).

Translate into English :

1. Tingati tifwika mailo, Mzungu sembe etilemba.
2. Nkalamo sembe imkata.
3. Angati nina mafuta, sembe wapukuta mfuti.
4. Mngati mwitiita, sembe tichiza.
5. Nkasa mngati mwitiuzya !
6. Angati chiwinda aliyokwera mchimuti, mbowo sembe yampaya.
7. Sembe naterera pa pa luuku.
8. Angati tiliyochefya mfololwa, ng'anda sembe ni iweme.
9. Angati wina nzeru, sembe waziwinda mbuzi pazikalijekulya vitonga.
10. Lingati Boma lukuuta kuyosonka kansi sembe ukuya ?
11. Nkasa angati uwotola !
12. Angati tenzolima, sembe etilumba.
13. Angati tiliyofwana tenga la manzi, sembe tichifwa na njota.
14. Angati takulunga nkoto, kansi mwana sembe walya ?
15. Angati cwera, sembe ali nase pamo.

- If we had got here yesterday, the European would have engaged us.
The lion very nearly seized him.
If I had some oil, you might have cleaned the rifle.
If you had sent for us, we should have come.
What a pity you did not tell us !
If the hunter hadn't climbed a tree the buffalo would have killed him.
I nearly slipped on the bank there.
If we had not made the trench too small, the hut would be quite nice.
If you had any sense, you would have driven the goats off before they ate the maize.
If the Government were to send for you to pay tax, would you go ?
I wish you would speak distinctly !
If we had been hoeing, he would have commended us.
If we had not found a pool of water, we should have died of thirst.
If we had cooked the gruel, would the child have eaten it ?
If he had returned (yesterday), he would be with us (now).

Translate into Chinsenga (avoiding -nga- and -ngo-) :

- | | |
|--|---|
| 1. If he had told me (in past), I should have come. | Angati eniuzya, sembe nichiza. |
| 2. If we were to eat this, we should be ill. | Tingati tikulya ichi, sembe tulwala. |
| 3. Why haven't you (pl.) thrown the rubbish away yet ? | Nga pamkaliyokusa viswaswa ? |
| 4. If you (sing.) had brayed the skin, it would not have become hard. | Angati wipuka mpapa, sembe iliyoyuma. |
| 5. If the fruit were ripe, we should (regularly) pick it. | Angati vyotwala ni vyakupya, sembe tucheramo. |
| 6. I wish we had started overnight; we should not be tired. | Nkasa angati titeukila; sembe tiliyovupa. |
| 7. If my father had not hidden the hoe, people would have taken (it). | Angati wata aliyofisa kambwiri, wantu sembe eula. |
| 8. The leopard almost caught my friend (in past). | Kaingo sembe kechikata chiuza changu. |
| 9. If I had any bananas, I should have brought them for you (pl.) to buy. | Ningati nina vikonde, sembe naza navyo musite. |
| 10. If the chief had sent for you (sing.) to-day, would you have gone ? | Angati mfumu yakuita, kansi sembe waya ? |
| 11. If the axes had come back, we should go and cut wall-poles. | Tungati tutemo twawera, seo sembe tayotema vinsi. |
| 12. If I had any porridge, I should have given you (sing.) some. | Angati nina nsima, sembe nakupako. |
| 13. If we had put the overnight-food on the shelf, the rats would not have eaten it. | Angati tapaika chimbala pa tala, akoswe sembe aliyekulya. |
| 14. If the loads had arrived (to-day), we should have put them in the store. | Vingati viya vyafwika, sembe tavilonga msitoro. |
| 15. Even if we hurried we could not get here in one day. | Nalyangati tuyendesya, sembe situfwika mu lero. |

CHAPTER XIII

THE VERB (IV)—ROOT INFLEXIONS ; MONOSYLLABIC VERB-STEMS

LITTLE has been said, up to the present, of the various additions and alterations to which—for purposes of sense-modification of one kind or another—the simple verb-stem is subject. Yet in everyday speech such modified forms are probably in far more frequent and idiomatic use than verbal formations which contain the simple root.

Such root-inflexions can be grouped under certain definite heads, such as Causative, Passive, Reflexive, and so on. They cannot, however, be entirely separated into water-tight compartments, since the groupings of necessity overlap, the same stem thus undergoing two or more modifications. The Causative formation may, in addition, be in the Passive voice ; a Passive may require also to adopt the applied form ; or a Reversive may be used reflexively.

Sometimes a simple verb-stem has more than one form in one or other of the classifications ; in such cases it is usual for one of these forms to carry a special and idiomatic meaning. The majority of the stem-inflexions, however, conform to certain regular rules.

Inasmuch as such inflexions usually involve the addition of a syllable to the verb-stem, it must be remembered that the vowel which is found in this syllable depends upon the penultimate vowel of the verb-stem. The rule for this sequence in the case of the applied form has already been given (p. 32), and it applies equally to all additions to the verb-stem, for whatsoever purpose. Monosyllabic stems, however, conform to no rule in this connexion, and a list of their formations is given on a later page.

Causatives.—A very common inflexion of the verb-stem denotes, in the case of transitive verbs, the causation of an action ; and, with intransitive verbs, the production of an effect or condition signified

by the simple stem. Causative forms, moreover, are used for getting something done; for example, a European does not hoe (-lima) a road: he causes people to hoe it (-limisya). Such Causatives are formed by the suffixing to the stem of the verb one of the following syllables, with the necessary vowel, occasionally involving a contraction or elision.

(1) -sya.—This may be considered the commonest of the Causative formations. The vast majority of such words in the language are formed by substituting *-esya* or *-isya* for the final *-a* of the verb-stem. This notation has been adopted, as it represents the sound most commonly heard. Natives, however, frequently pronounce the sound as *-esha* or *-isha*, and it would be perfectly correct always to adopt this spelling. In this handbook *sh* is only written after the letter *n*, as *-punsha*, *steal*; *-konsha*, *ask*.

Occasionally the Causative possesses a double form—either an abbreviation of the regular form, or one that would fall naturally into some other classification.

-sonka	pay tax	-sonkesya	collect tax from
-sika	climb down	-sisya	lower
-fwika	arrive	-fwisya	extend to a given point
-naka	be soft <i>or</i> wet, abate	-nasya	relax (hold), lower (voice), moisten, flatter
-yaka	burn, blaze, (of lamp) shine	-yasya	blow into a blaze
-paka	be many <i>or</i> enough	-pakisya, -pasya	multiply
-leka	leave off	-lekesya, -lesya	prevent, stop
-uka	rise, get up	-usya	rouse
-nyonka	suck	-nyonsha	suckle
-zyoka	swerve, turn away	-zyokesya } -zyosya }	cause to diverge, turn round
-sondoka	be bent over, be steep, be upside down	-sondokesya } -sondosya }	bend over, turn upside down
-fupika	be short	-fupisya	shorten
-kotoka	knock off work	-kotosya	send (men) off home
-talamuka	go farther away	-talamukisya } -talamusya }	move farther away
-zunguluka	go round, revolve	-zungulusya	send round, place round, turn round, revolve
-puzumuka	escape	-puzumusya	rescue
-vundumuka	rise from cover	-vundumusya	put up (game)
-pola	get well	-polesya } -pozya }	cure

-chepa	be (too) few	-chepesya }	decrease
-pita	pass by	-chelya }	
-pingata	be partially full	-pitisya }	cause to pass (through)
-chita	do	-pisyamo }	
		-pingasya	fill partially
-temwa	be happy	-chitisya	make to do
-chelwa	loiter	-chisya	count as, cause to be
-kosa	be strong	-temwesya	please
		-chelwesya	make late, delay
-lulya	make a mistake	-kosesya }	strengthen
		-kosya }	
		-lulisya	mislead

(2) -zya.—A lesser number of Causatives are formed with ending -zya. No general rule can be laid down as to which formation any given verb may adopt; but, when necessary, the Causative form of each verb—unless given here—will be given in the vocabularies to the exercises.

-nyera	move, migrate	-nyezya	cause to move, eject
-sera	move (in general)	-sezya	move (<i>trans.</i>)
-vwendera	"	-vwendezya	"
-wera	come back (from)	-wezya	give back
		-wezyamo	take revenge
		-werezya	make to return, do again
-kolera	be alight	-kolezya	light (tobacco or lamp)
		-kozya	light (a fire)
-kwera	climb up	-kwezya	support (as in palaver)
		-kwezeka	raise
		-kwereka	make to climb
-pera	come to an end (as path, hole, breath)	-perezya	carry to certain distance and leave unfinished
		-pezya	complete, carry right to
-sala	remain behind	-salizya	place in the rear
		-salika	leave at home
-pala	resemble	-pazyu	feign
-tandala	sit and chat	-tandazyu	entertain
-salala	be smoothe	-salazyu	smoothe, iron (clothes)
-tangula	go in front	-tanguzya	send on in front
-pula	exceed	-puzyu	penetrate
		-puzyamo	make progress
-pulamo	win, defeat	-puzizyamo	give victory to
-yapula	get in advance	-yapuzya	give an advance to
-pumula	have a rest	-pumuzya	allow to rest
-kula	grow, be large	-kuzya	enlarge
-lola	look at	-lozya	make to face
-chila (na)	have food, live (on)	-chizya	provide food for

-mbila	plunge, sink	-mbizya	immerse
-sambila	learn	-sambizya	teach
-louka	avoid, shun	-leukizya	lay blame on (someone)
-kumbwa	want	-kumbwizya	make jealous, tantalize
-tonya	drop, drizzle	-tonyezya	pour drop by drop

(3) -ika.—Verbs in -ama, almost invariably denoting shape or appearance, and a few others, commonly form their Causatives in -ika, although the formations given below are also heard.

-bedama	be bent, be crooked	-bedamika, -bedamisya, -bedamya
-gadama	be leaning backwards	-gadamika, -gadamisya, -gadamya, -gadamula
-sendama	lean vertically	-sendamika, -sendamisya, -sendamya
-pindama	lie crossways	-pindamika, -pindamisya, -pindamya
-panama	be vertical, stand	-panamika, -panamisya
-sunama	shut lips	-sunamika, -sunamisya
-tumbama	be dome-shaped	-tumbamika, -tumbamisya, -tumbamya
-lungama	be straight	-lungamika, -lungamisya, -lungamya
-fukama	kneel	-fukamika, -fukamisya
-chama	stand in line or circle	-chamika
-fulama	tumble over, bend over	-fulamika, tip sideways
-werama	stoop down	-weramika, -weramisya
-fisama	hide oneself	-fisamika
-shama	be unlucky	-shamika, curse, revile
-yasama	open mouth	-yasamika, -yasamisya
-tiwama	be dented	-tiwamika, -tiwamisya, -tiwamya
-pyana	inherit	-pyanika, elect (chief or others)
-longana	assemble	-longanika
-lala	lie down	-lalika
-myalala	be quiet	-myalalika
-nkala	sit	-nkalika, make to sit
-vwala	dress, wear (clothes)	-nkazika, set, keep sitting, delay
-samba	wash oneself	-vwalika, -vwika
		-sambika, wash (child)
		-sambisya, make (someone) wash

(4) -ya.—Some verbs, often in -wa, make their Causatives in -vya, -mya, -nya or -fya.

-sowa	miss, be without	-sovyā, -sowesya	mislead
-lowa	go in	-lovya	put in
-kawa	be in poverty	-kavya	leave destitute
		-kawisya	make destitute
-wewa	give in, be tired	-wevyā	defeat, tire
-tuwa	be white, (of moon) shine	-tuvya, -tuwisya	cleanse
-fuma	go out	-fumya	take out, put out
-ima	stand up	-imya	raise
		-imisya	raise high
		-imizya	pick (something) up for

-vupa	be tired	-vufya	tiro
-flpa	be black	-flfya, -flpisyā	blacken, dirty
-yopa	fear	-yofya	frighten
-lopa	perish	-lofya	exterminate
-lumpa	jump over	-lumfya	throw over
-talimpa	be (too) high or long	-talimfya	make (a thing) too long
-fumfimpa	be (too) short	-fumfimfya	shorten
-pimpa	be excited	-pimfya	influence
-pona	drop, fall, happen	-ponya	let fall, throw down
		-ponesya	institute, establish
-kumana	be enough	-kumanya	extend, spread
-tamana	be in trouble	-tamanya	defeat
		-tamanisya	get (someone) into trouble
-palana	be alike	-palanya	compare
-talingana	be set at intervals	-talinganya	space out
-lekana	leave each other	-lekanya	separate
-wama	be good, be pretty	-wamya	mend, get right, do (a thing) well
-zima	(of fire) go out	-zimya	extinguish
-lelemba	hang swinging	-lelemvya	carry swinging
-pumbwa	fail (as in search)	-pumvya	disappoint or fail (someone)

(5) -eka.—A few verbs form their Causatives in -eka.

-zola	anoint oneself	-zoleka	anoint (another)
-soma, -somerā	wedge in	-someka	impale
-lema	be heavy	-lemeka	} honour
		-lemekezya	
-peta	fold up, bend	-peteka	fold up, bend
-chenchena	chop off	-chencheneka	deceive
-sendama	lean vertically	-sendeka (trans.)	tip sideways
		-sendeka (intr.)	lean sideways

Apparent Causatives.—Certain verbs appear, from their final syllable, to be of a Causative nature, yet in reality are specialized forms of the simple verb, denoting some particular and idiomatic use of that verb.

-wereweta	chatter	-werewesya	whisper
-lota	dream	-losya	foretell, guess, shelter from
-poka	take from	-pokesya	rescue
		-pokezya	take the place of, help
-konka	follow	-konkesya	copy, imitate
-pupusya	singe	-pupusisya	burn fire-guard round
-sila	finish	-silizya	complete, fulfil
-tina	pinch	-tinizya	warn by pinching
-zala	shut (door)	-zalizya	shut (some one) in

-sinka	stop up (hole, etc.)	-sinkizya	(of river in flood) cut off, (of rain) keep in
-simika	tell (story), narrate	-simikizya	give evidence against
-tuma	send (direct)	-tumizya	send (by someone who is going)
-wira	tell, command	-wirizya	announce, preach
-kopera	wink	-kopezya	warn by winking
-chenjera	be cunning	-chenjezya	warn
-zomera	agree	-zomezya	allow
		-zomerezya } -zomerekezya }	bear out, support
-kana	say no	-kanisya	say no to, refuse leave to
		-kanizya	refuse permission to
-kata	hold	-kanya	resist, oppose
		-katisya	persevere
		-katizya	take the place of, help
		-kasya	catch in trap
-cheuka	turn head	-cheuzya } -cheula }	beckon to
-nunka	smell (<i>esp.</i> nasty)	-nunkuzya	spoor by smell
-fwinda	wait on, approach, remain near to	-fwinzya	(of river) become narrow, bank up sand, catch (fish) by banking
-luwa	forget	-luyya	make a mistake
-kōwa	pull with hook	-luzya	be inattentive
		-kovya	hook over, noose, tangle
-lema	be heavy	-lemya	exaggerate size of
-teka	be moist, tame (<i>trans.</i>)	-tekanya	be patient
		-tesya (<i>caus.</i>)	moisten
-kanga	baffle	-kanganya	be in doubt
		-kanganisya	astonish
-pala	resemble	-palika	have several homes, be guilty of bigamy
-vina	dance	-vinika	dance (a girl at puberty)

Passives.—It is sometimes said that the Bantu peoples have no liking for the Passive voice and invariably avoid it when possible. This general statement would seem not to apply to the Ansenga, who use it freely and make no effort to transpose a sentence in such a way that the Active voice can be employed. Passives are formed in four ways, as follows:

(1) **-iwa** or **-ewa**.—By far the commonest type substitutes one or other of these syllables for the final **-a** of the verb-stem or of the

particular modification of this stem to which it is attached. Stems in *-aya* and *-iya* drop the *y* in adopting the passive formation.

-siya	leave	-siliwa	-teya	name, call	-teyewa
-paya	kill	-paiwa	-nyezya	eject	-nyezyewa
-papa	carry on back	-papiwa	-lowola	fish with hook	-lowolewa
-pupa	offer sacrifice	-pupiwa	-loka	rain, soak (a person)	-lokwewa
-sanja	cut down millet	-sanjiwa	-lokwa		-lokwa
-wawa	irritate, cause itching	-wawiwa	-chelya	decrease	-chelyewa
-kasya	catch in trap	-kasiwa	-nola	whet	-nolewa
		(irreg.)	-chisya	count as	-chishiwa
-uzya	tell	-uzyiwa	-usya	rouse	-ushiwa
			-fumya	take out	-fumiwa

(2) *-uka* and *-oka* (actives in *-la*).—Certain verbs possess two Passive forms, one framed as above in *-iwa* or *-ewa* and denoting the action of an external agent, the other in *-uka* or *-oka* and signifying that the state or condition has been assumed subjectively.

Active	Neuter	Passive
-nyula, pull out of ground	-nyuka, come out of ground	-nyuliwa, be pulled up
-pusula, pluck	-pusuka, moult	-pusuliwa, be plucked
-fumula, disgrace	-fumuka, lose favour, disgrace oneself	-fumuliwa, be disgraced
-pepula, despise	-pepuka, be light	-pepuliwa, be despised
-pinula, tip up	-pinuka, overbalance	-pinuliwa, be tipped up
-winula } lift up	-winuka, be erect	-winuliwa, be raised up
-winusya }		
-pandula, split	-panduka, have cracks in	-panduliwa, be split
-gwedemula } shake	-gwedemuka, be shaky	-gwedemuliwa, be shaken
-gwedemusya }		
-sungunula, melt	-sungunuka, be dissolved	-sungunuliwa, be melted
-sambulula, melt	-sambuluka, be dissolved	-sambululiwa, be melted
-vula, undress	-vulika } (of clothes) slip off	-vuliwa, be undressed
	-vuka }	
-tuula, polish	-tuuka, be clean	-tuuliwa, be polished
-bwantula, snap	-bwantuka, snap	-bwantuliwa, be snapped
-yarula } change	-yaruka, turn into	-yaruliwa }
-yaruzya }		-yaruzuliwa }
-patula, separate	-patuka, turn aside	-patuliwa, be separated
-tumpula, raise	-tumpuka, come up (as out of water)	-tumpuliwa, be raised
-pazula, tear	-pazuka, have a tear in	-pazuliwa, be torn
-pezula, tear	-pezuka, have a tear in	-pezuliwa, be torn
-songola, sharpen to a point	-songoka, be pointed	-songolewa, be cut to a point
-tyola, break in two	-tyoka, be in pieces	-tyolewa, be broken
-sokolola, reveal	-sokoloka, appear	-sokololewa, be revealed
-fopola, slip out or off	-fopoka, fall out	-fopolewa, be pulled out

(3) -ika and -eka.—Certain verbs, of various endings in the Active voice, have, in addition to their regular Passives, a neuter Passive in -ika or -eka.

<i>Active</i>	<i>Neuter</i>	<i>Passive</i>
-flsa, hide, hide from	-flsika, be out of sight	-flsiwa, be hidden
-fwaya, smash	-fwaiwa, be in pieces	-fwaiwa, be smashed
-tula, bore hole in	-tulika, be punctured, (of blister) burst	-tuliwa, be eaten through
-saka, look for	-sakika, be desirable	-sakiwa, be looked for
-tuma, send	-tumika, be willing to go	-tumiwa, be sent
-zuzya, oppress	-zuzika, be in trouble	-zuziwa, be oppressed
-tinta, draw tight	-tintika, become tight	-tintiwa, be tightened
-funka, loosen	-funkika, become slack	-funkiwa, be loosened
-flna, squeeze	-flnika, become compressed	-flniwa, be squeezed
-zala, shut (door)	-zalika, shut itself	-zaliwa, be shut
-zula, open (door)	-zulika, come open	-zuliwa, be opened
-mwazya, scatter	-mwazika, become scattered	-mwazyiwa, be scattered
-pangwa, want	-pangwika, be desirable	-pangwiwa, be needed
-kumba, dig	-kumbika, be worn hollow	-kumbiwa, be dug
-sung'unzya, shake	-sung'unzika, be shaky	-sung'unzyiwa, be shaken
-taya, lose	-taika, be lost	-taiwa, be thrown away
-tenda, cut in two	-tendeka, snap in two	-tendewa, be cut in two
-tema, cut down	-temeka, (of lips, skin) be cracked	-temewa, be cut down
-penda, count	-pendeka, be countable	-pendewa, be counted
-kwesa, scratch, file	-kweseka, be rubbed	-kwesewa, be rubbed
-fota, wither	-foteka, be withered	—
-luwa, forget	-luwika, be forgotten	—
-wona, see	-woneka, be visible	—

(4) -lwa, -kwa, etc.—A limited number of verbs have—occasionally in addition to their regular formation—an abbreviated Passive form, usually bearing a special meaning.

-pita	pass by or out of sight	-pitilwa	miss, be too late for
-flpa	be black	-flpilwa	see without understanding
-shamika	curse	-flpizya	be benighted
-tanika	report news	-shamilwa	be unlucky
-lema	be heavy	-tanakilwa	have on hearsay
		-lemelwa }	be tired
		-lemwa }	
-lowa	bewitch	-lowelwa	be bewitched
-sowa	be without	-sowelwa	be in want
-pingula	judge	-pingulwa	meet with bad omen
-pulula	pull off (as leaves)	-pulukwa	escape

-nunula	ransom	-nunukwa	} be set free
-wombola	ransom	-nunuliwa	
		-wombokwa	} be set free
		-wombolwa	
		-wombolewa	
-vyala	give birth to	-vyalikwa	} be born
		-vyaluka	
		-vyalika	
-tumpa	swell	-tumpwa	be flatulent
-kola	(of smoke or shame) suffocate	-kolewa	be suffocated, be a- shamed
-umba	mould	-kolwa	be drunk
		-umbwa	be ant-eaten

Two points may here be noted :

(1) When a verb is employed adjectivally in a passive sense to denote a state or condition, the Neuter form is used ; if no such form exists, the Active voice takes its place, thus :

Nongo ino ni yotulika.

This pot has a hole in it (*lit.* is holed).

Ni chotulika !

It's through ! (in boring).

Kansi mkupo ni wopuka ?

Is the skin a brayed one ?

Lekoyopa, mfuti ni yomanga.

Don't be nervous ; the rifle is locked.

We chipika ! uzoule nkuku yopika mailo.

Hi, cook ! take (with you) a cooked fowl to-morrow.

(2) Verbs in their Passive voice do not insert the preposition *na*, *with*, when they are amplified by the addition of their cognate nouns. This is true also of verbs in certain commonly used expressions, some of which are added here.

-mangiwa nsinga	be bound with thongs	-pya mtima	become angry
-mangululiwa nsinga	be loosed from thongs	-lipa mtima	be nervous
-fwaika lung'a	be cracked	-wama mtima	be amiable
-zolekewa mafuta	be anointed with oil	-fwa njala (<i>and with</i> <i>na</i>)	be dying of hunger
-feyewa zina	be called by a name	-tenga chipali	marry biga- mously
-lwala ntomba (3)	be ill with small- pox	-lala chitutu (4)	sleep without a fire
-utuka muwili	shudder	-ima ulwendo	start on a journey
-pya mulilo (<i>and</i> <i>with na</i>)	burn oneself	-luwila (<i>or</i> -soŵa) njira	stray from the path, lose one's way

The retained object is rendered as in English :

-sambizyiwa kulemba	be taught writing	-tyoka kwendo	have a sprained leg
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Intensives.—Intensity of action, or some state or condition existing in a marked degree, is denoted by the suffix *-sya*. Verbs in *-nsha* form their Intensives in *-nsinsha*. It should be noted that all Intensive forms are, when occasion demands, Causatives.

-poza	throw	-pozisya	throw hard
-guza	pull	-guzisya	pull hard
-zala	shut (door)	-zalisya	shut securely
-lima	hoe	-limisya	hoe vigorously
-nkala	sit	-nkalisya	squat on ground
-kuta	eat one's fill	-kutisya	have a heavy meal
		-kusya (<i>caus.</i>)	give (someone) a good meal
-utuka	run	-utukisya	run fast
-yezya	try	-yezisya	try hard
-uzya	tell, order	-uzisya	impress upon
-konsha	ask	-konsinsha	ask particularly
-lola	look at	-lolesya	stare at, inspect
-chenjera	be cunning	-chenjeresya	be very cunning
-yenda	walk	-yendesya	hurry
-kolwa	be drunk	-kolwesya	be dead drunk
-yona	sleep	-yonesya	be fast asleep

A number of verbs possess a form in *-kizya* or *-kezya*, which is in the nature of an Intensive and denotes the carrying through or completion of the action or condition expressed by the simple verb-stem.

-zula	be full	-zulikizya	fill up (by adding)
-lala	sleep	-lalikizya	put off from day to day
-tula	bore a hole	-tulikizya	bore through to space
-fwana	find	-fwanikizya	catch in the act
-tambika	hold out (hand)	-tambikizya	stretch out (hand)
-fwinda	remain near to	-fwindikizya	approach, place close together
-taya	throw away	-taikizya	spill and waste
		-tailizya	neglect, forsake
-fwaya	smash	-fwaikizya	break (pot) on (someone)
		-sindikizya	emphasize
-sindila	ram (earth, etc.)	-patikizya	compel
-pata	choke	-timilizya	sew together
-tima	sew	-pimpilizya	be eager about
-pimpa	be excited	-kanikizya	contradict, hold (someone, as against wall)
-kana	say no		

-pika	plait	-pikillizya	construct by inter-lacing
-pera	come to an end	-perekezya	accompany (and turn back)
-tenda	cut	-tenderezya	go and meet, head off (game)
none		-tengerekezya	balance on head

Applied.—When a verb represents an action or condition not performed directly upon an object, but on behalf of or against that object, the verb adopts what is called the Applied form (already alluded to), that is, it substitutes for the final *-a* of its simple stem either *-ila* or *-era*, according to the rule learnt in past chapters. Verbs in *-sya* and *-zya*, whether Causative or otherwise, in addition to the normal formation also suffix *-sisya* and *-zizya* respectively.

The main uses of the Applied form are four in number.

(1) *Action to, for, or against.*

-siya	leave	-siira	leave to or for
-lulula	explain	-lululira	explain to
-tangula	go on ahead	-tangulira	lead way for, guide
-kungula	complain	-kungulira	look after, care for
-ndandaula	be sorry	-ndandaulira	look after, care for
-yawa	divide	-yawira	distribute to
-lamba	clap hands	-lambira	worship
-lumpa	jump over	-lumpira(po)	omit
-tera	move (<i>intr.</i>)	-terera	slip, slide
-chenjera	be cunning	-chenjerera	cheat, swindle
-chita	do	-chitirako	use
-pona	fall	-ponera	fall on
-poza	throw	-pozera	throw at, pelt with
-lila	cry, cry for, mourn	-lilira	call to, mourn for
-lizya	fire (gun)	-lizizya	fire at
-fumya	take out	-fumizya	take out to
		-fumyira	
-twala	carry (own load)	-twalira	carry (whole load) for relieve of portion of load
		-twazya	
-punsha	steal	-punsinsha	steal from
		-punshira	
-tumika	be willing to go	-tumikila	wait on, serve
-wezya	give back	-wezezya	
		-wezizya	restore to
		-wezyera	
-wepa	tell lies	-wepera	lie to
		-wepezya	lie about, slander
		-wepeka	deceive

Exceptions :

-ŋsa	hide	-ŋsa	hide from
-twika	put on (own) head	-twika	help on to (another's) head
-tula	put down (own) load	-tulako	help (another) to put down load
-ŵipa (-ipa)	be bad	-ŵiŋsya	sin against
		-ŵifya (<i>caus.</i>)	spoil ; do wrong, sin
		-ŵipisya (<i>caus.</i>)	debase

N.B.—The verb *-taika*, *be lost*, takes unaltered the objective infix, as :

Luŵezi lwangu lwanitaika.
My knife is lost (to me).

With regard to the above formations in *-ila* and *-era*, it should be mentioned that :

(i) In some cases the Applied form is used interchangeably with the simple root and carries an identical meaning, as :

-saka, -sakila	search for
-linda, -lindila	wait, wait for
-tanda, -tandila	scare away (birds)
-lipa, -lipira	pay
-kumbwa, -kumbwila	covet
-tula, -tulila	bore a hole in
-ŵinga, -ŵingila	drive away

(ii) With some verbs the Applied form bears a somewhat specialized meaning, as the following examples will show :

-leka	leave off	-lekera	forgive
-seka	laugh, laugh at	-sekera	be happy
-luŵa	forget	-luŵila	lose one's way
-loŵa	go in	-loŵera	sink (as in mud)
-pata	choke	-patila	become stuck
-yota (mulilo)	warm oneself at (fire)	-yotera (zuŵa)	bask in (sun)
-pana	fasten between parallel sticks (as native door)	-panila	fasten holding-sticks to (load)
-kana	say no	-kanila	vindicate
-vwala	wear (clothes)	-vwalila	dress up
-ŵona	see	-ŵonera	see (someone) naked
-wera	get back, come back (from)	-werera	turn back, go back (to)
-nunka	smell (<i>esp.</i> nasty)	-nunkila	smell nice
-panama	stand	-panamila	approach, wait on

-yenda	walk	-yendera	be betrothed to, explore
		-yendera manzi	measure depth of water
-fwika	arrive (as at village)	-fwikila	pass on to (as to a hut in village)
-tatika } -yamba }	begin	-tatikila } -yambila }	begin in readiness

(2) *Purpose or Place aimed at.*—With verbs of motion, when the action of the verb is completed by a noun with locative prefix or by a locative adverb, the Applied form must invariably be employed (except with *-za* and *-ya* and certain verbs which themselves contain the idea of motion or intention, such as *-leta*, *-ika*, *-twala*, *-tuma*). For example, *Emguzila kombe pasilya* contains the Applied form denoting intention, and means *They drew the net to shore*; whereas *Emguza kombe pasilya* would mean *They dragged the net along the beach, i.e. on the land—not to the land*. Similarly:

Titaukire ku chitunda (4). *Chiwinda epatukira msanga.*
Let us cross over to the island. The hunter turned off into the bush.

miya (2, pl.)	anger	kalalanda (8)	lack of justification
lona (5)	deliberate purpose	-nyaya	swim

<i>Kupaira miya.</i>	<i>Kunyatira kalalanda.</i>
To kill for cruelty's sake.	To beat for no valid reason.
<i>Kuchitira lona.</i>	<i>We mwanawe, nyaira kuno!</i>
To do (a thing) on purpose.	You child! swim over here.

Tuyendera mnkomwa.
We are travelling in unfamiliar country (*lit.* walking into a bag).

It is this Applied form of intention which suffixes *-nji* to denote an affirmative question introduced by the interrogative *why*?

Unitinkiranji [*Unitinkira chinji*]?
Why do you hate me?

This construction does not apply, as already explained elsewhere, to a similar question in its negative form.

{ *Nga pamsatemwana* (see p. 171)?
{ *Ni chinji pamsatemwana*?
Why do you not get on well together?

(3) *Certain Idioms.*—The Applied form, as has been previously pointed out, is employed with prefix *mu-*, etc., to denote the manner

in which something is done. Furthermore, when the form is followed by certain adverbs, or —alternatively—has attached to it the suffix *-tu*, it signifies the doing of an action *beforehand, already, in readiness*. Examples :

Nachita umo mmwaniuzyira (or mmwaniuzizya).

I have done as you told me.

Nalemberatu.

Nalembera futira (katera, kawera or wero). } I have already written.

Komeratuni hema.

Pitch the tent in readiness.

Kansi niikiletu chakulya ?

Shall I put the food ready ?

(4) *Verbal Nouns*.—The majority of verbal nouns are formed from the Applied form, since such nouns normally denote intention, such as *a way of escape, a means of excusing oneself, a thing for digging with, something to carry things in*. Such nouns are formed from the Applied verb in three ways (all of which have been briefly dealt with elsewhere), of which the first carries no idea of intention. Examples :

(i) *Prefix, ma-*.—Verbs of either voice prefix *ma-* and take the suffix *-ilo* or *-ero* (according to the penultimate vowel), unless the original verb is already in the Applied form, when the final *-a* can be merely changed to *-o*. Nouns so formed are of Class 5, plural. Any verb can be so treated, although, strictly speaking, the primary significance is *method, i.e.* in what manner or to what extent the action is performed. This will be seen later on (p. 213), when such nouns occur in Interjectional phrases. Examples :

-ŋka	fit together	maŋkilo	(method of) construction
-woneka	be visible	maŋonekero	aspect, appearance
-tala	start a song	matalilo	(way of) starting a song
-nkala	be in a state	mankalilo	state, condition
-tumikila	serve, wait on	matumikilo matumikililo	service
-yaŋwira	distribute to	mayaŋwilo mayaŋwililo	
-tula	(of sun) rise	matulilo	(scheme of) distribution
-loŋwa	(of sun) set	malowero	sunrise, the East sunset, the West

-vina	dance	mavinllo	(method of) dancing, step
-chita	make, do	machitilo	act, action
		machitiwilo (<i>pass.</i>)	manufacture, make
-langa	punish	malangilo	(way of) punishment
		malangiwilo (<i>pass.</i>)	punishment (inflicted)
-mangiwa	be built	mamangiwilo (<i>pass.</i>)	a building
-koselela	persevere	makoselelo	perseverance
-konka	follow	makonkanilano	order, sequence
		(p. 196)	

(ii) *Prefix, cho-*.—Verbal nouns, in agreement with *chintu* understood, are formed from the Applied form of any verb of suitable meaning, to which is usually suffixed one of the enclitics *-ko*, *-po* or *-mo*. They belong to Class 4; *plural, vyo-*. Examples:

-sindila	press down	chosindililako	rammer
-tira	pour	chotiriramo	funnel
-zula(ko)	open (door)	chozulirako	key
-tula	make hole in	chotulirako	tin-opener
-tapa	draw (water)	chotapirako	scoop
-yola	clear away (rubbish)	choyolerako	basket, box, etc.
-mwa	drink	chomwerako	drinking-vessel

N.B.—The African quite correctly does not speak of *opening* a sealed tin (*-zula*), but of *puncturing* it (*-tula*). The common native word for the instrument that performs this necessary office is 'open-tin,' doubtless of Class 5.

(iii) *Prefixes, ko-, po- and mo-*.—The locative prefixes *ku-* and *pa-*, and adverb *mwa*, *how*, when attached to the infinitive of a verb in the Applied form, become *ko-*, *po-* and *mo-*, and carry respectively the meanings *to a place for*, *a place for*, and *a means of*, thus:

-zyeŵa	evade	pozyeŵera	excuse
-utuka	run	poutukira	refuge
-fisama	hide oneself	posisamila	hiding-place
-pupa	offer sacrifice	popupila	altar
-chita	do	mochitira	method of doing
-paya	kill	mopaira	chance of killing
-puzumuka	escape	mopuzumukila	chance of escape
-loŵa	enter	moloŵera	a way in

Examples:

Mochitira mwanu.
Your way of doing it.

Nuziŵa poutukira paweme.
I know a good place to escape to.

Mochitira ni muwiri. Tiri napo pokandila matika.
 There are two methods of action. We have a place for pounding mud.
 Njivi ziwerera kofisamila kwa zine.
 The thieves returned to their hiding-place.
 Wantu echiya kopupila viwanda.
 The people went to where they make offerings to the spirits.

Reflexives.—*Self* is expressed by the infix *-li-*, inserted before the verb, either in its simple or its Applied form, thus :

-chita	hurt	nalichita	I have hurt myself
-twala	carry	elitwala	he gave himself up
-kolomola	bait, tease	angalikolomolere	he would tempt providence
-salula	choose	tilisalulire	we will choose for ourselves
-shoka	burn	walishoka	she has burnt herself
-ika	put	naliikilatu	I am ready
-lasa	wound	nkalamo ililasa	the lion hurt himself
-tanya	trust	enzolitanya	he was self-confident

This Reflexive infix is also found in a few nouns, such as :

-sisya	lower	malisisyo (5, pl.)	humility
-lesya	prevent	malilesyo (5, pl.)	self-control

Reciprocal.—Mutual action is expressed by the substitution of *-ana* for the final *-a* of the verb-stem or its Applied form.

-tinka	hate	-tinkana	hate one another
-temwa	love	-temwana	be fond of each other
-pala	resemble	-palana	be alike
-usya	raise (quarrel)	-usyana	quarrel
-uzya	tell	-uzyana	tell each other
-tetekezya	attempt to palm off (work) on another	-tetekezyana	foist on each other
-yavya	help	-yavyana	help one another
-yawa	divide	-yawana	share
-taya	throw away	-tayana	differ, disagree
-siya	abandon	-siyana	differ, disagree
-kuma	be able	-kumana	meet, be enough
-tukana	revile	-tukanana	revile each other
-zomera	agree	-zomerana	get on well together
		-zomerekezyana	agree together
-lawira	speak	-lawirana	say good-bye
		-lawizyana	converse
-tenga	marry (a woman)	-tengana	marry each other
-linga	measure, think, weigh	-llingana	be equal (in length or weight)
-longa	put together	-longana	assemble
-panga	advise	-pangana	arrange common plan

-yanja	(of climate) agree with	-yanjana	be friendly after quarrel
-punsha	steal	-punshilana	steal from each other
But—			
-vunga	wrap up	-vungana	coil oneself (as snake)
-kovya	tangle	-kovyana	be in a tangle

A few verbal nouns are formed from such Reciprocal stems, as for example :

-susya	oppose	masusyano (5, pl.)	antagonism
-patuka	go aside	mapatukano (5, pl.)	separation
-leka	leave	malekano (5, pl.)	faction
-pangana	discuss, plan	mapangano (5, pl.)	agreement
-tinka	hate	matinkano (5, pl.)	mutual hatred
-temwa	love	chitemwano (4)	fellowship
-yanjana	resume friendship	chiyanjano (4)	reconciliation
-mvwana	get on well together	chimvwano (4)	friendship

The causatives of Reciprocal formations add the necessary suffix after the -ana, thus :

-temwana	be fond of each other	-temwanisya	promote amity among
-yanjana	become reconciled	-yanjanisya	reconcile, govern
-tinkana	hate one another	-tinkanisya	set at loggerheads

When it is desired to use a Reciprocal verb in its applied form, the -na is suffixed to the applied form, not *vice versa* ; thus :

Wonani wana awo mwakutemwerana.

Look how fond those children are of one another.

Eniuzya mmwenzonyatirana.

He told me how you were fighting.

Reduplicated.—The verb-stem, or the inflected verb in some other form, is often repeated to denote frequency, intensity, or continuity of action. Common examples are :

-yenda	walk	-yendayenda	walk about
-fwaya	smash	-fwayafwaya	smash time after time
-luyva	make mistake	-luyyaluyva	make many mistakes
-nyang'anya	fidget	-nyang'anyanyang'anya	keep on fidgetting
-zima	(of fire) go out	-zimazima	keep going out
-kata	hold, touch	-katakata	meddle with
-tantamo	go from place to place	-tantamotantamo	go here, there, and everywhere
-gung'ula	pommel	-gung'ulagung'ula	pommel again and again

-lukana	remember	-lukanalukana	ponder
-loŵa	go in	-loŵanalōwana	be irregular (in position or line), be in and out

Of monosyllabic verbs only two (-wa and -swa) are repeated in their simplest forms; the remainder reduplicate their applied forms, and are thus treated as non-monosyllabics. Thus:

Leka kuwakuwa.	Enzekuwakuwa.	Akuswakuswa.
Don't keep falling.	He kept on falling.	They keep stopping.
Lekani kuswakuswa.	Lekanomweramwera.	
Do not keep stopping.	Don't keep on drinking.	

In graphic narrative, however, the entire verb-formation, with pronominal or class-prefix, is frequently repeated for emphasis, as:

Tinkala tinkala.	Elindila elindila.	Tichimwa tichimwa.
We sat on and on.	He waited and waited.	We went on drinking.

Reversives.—A reversive, or exactly opposite, meaning is given to certain verbs by means of the suffix -ula, either by addition or substitution. In a few cases the stem undergoes a change, as with -vimba and -vwinikila. Common among Reversives are the following:

-palka	put up (as on shelf)	-paula	take down, (of fruit) knock down
-zuŵika	soak in water	-zuula	take out of water or pit
-yanzika	spread out (as mat)	-yanzula	roll up
-yanika	put out in sun	-yanula	bring in out of sun
-fyakatika	place in fork or under arm	-fyakatula	take out of fork
-manga	tie	-mangulula	untie
-vunga	wrap up	-vungulula	unwrap
-sinka	stop up	-sinkula	unstop, uncork
-mata	plaster, mud	-matula	unplaster
-peta, -peteka	fold up	-petulula	unfold
-zala	shut (door)	-zula	(open) door
-vwala	dress oneself	-vula	undress oneself
-mamatila	stick down	-mamatula	unstick
-sanzikila	place (one pot) on top of another	-sanzukula	take (one pot) from on top of another
-manila	fix in clip or cleft stick	-manulula	unclip, draw apart
-kasya	catch in trap	-kasulula	take out of trap
-vimba	thatch	-vumbula	unthatch; betray
-vwinikila	cover up	-vunukula	uncover

A common exception is:

-pomba	wind round	-pombosola	} unwind
		-pombolola	

Doubly Applied.—The reduplication of the Applied syllable in a verb denotes continuity or permanence of action or condition—a thing, that is, done and not soon to be undone, or reversed. Thus, *-kanda* is *step on*, *-kandilila* is *keep one's foot on*; *-kata* is *hold*, *-kati-lila* is *hold on to for dear life*, as a drowning man clutches a tree. The following examples are words in constant use:

<i>-meta</i>	cut hair, shave	<i>-metelela</i>	cut hair in patterns
<i>-teta</i>	submit	<i>-tetelela (trans.)</i>	beg for mercy
<i>-leka</i>	leave off	<i>-lekelela</i>	neglect, forgive
<i>-ika</i>	put	<i>-ikilila</i>	add to (as grain for sale)
<i>-fuma</i>	come out	<i>-fumilila</i>	project
<i>-yuma</i>	be hard	<i>-yumilila</i>	insist on
<i>-lema</i>	be heavy	<i>-lemelela</i>	move or bear towards
<i>-lima</i>	hoe	<i>-limilila</i>	sneak or tell tales about
<i>-pita</i>	go past	<i>-pitilila</i>	go on farther
<i>-sala</i>	remain behind	<i>-pitilizya</i>	over-do, go on too far
<i>-zinga</i>	surround	<i>-salilila</i>	be last of all
<i>-funka</i>	turn up	<i>-zingilila</i>	worry
<i>-sinka</i>	stop up	<i>-funkilila</i>	tuck in, hem
<i>-sila</i>	be finished	<i>-sinkilila</i>	block up
<i>-fuza</i>	breathe, cease (doing)	<i>-sililila</i>	be last of all
<i>-linda</i>	wait	<i>-fuzilila</i>	inflate
<i>-pimpa</i>	be excited	<i>-lindilila</i>	guard
<i>-temwa</i>	be happy	<i>-pimpilila</i>	be enthusiastic about
<i>-lokwa</i>	rain	<i>-temwerera</i>	stay on and on
<i>-fisa</i>	hide	<i>-lokwerera</i>	go on raining
<i>-kosa</i>	be strong	<i>-fisilila</i>	support (in palaver)
		<i>-koselela</i>	persevere

But—

<i>-fwika</i>	arrive	<i>-fwikilila (with infin.)</i>	do (something) immediately on arrival
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Efwikililonyata muntu.

He beat a man directly he got in.

EXERCISE 26

mpata (2), gap, gorge.

ntamfu (3), rubber, tyre.

chiwembu (4), plot.

v. -panga, hatch.

mzerengo (2), floor-polishing stone.

nkulungo (3), pot-glazing stone.

chikupa (4), plank, board.

kapitawo (1) [borrowed], foreman.

-tula, answer (name or riddle).

-lundika, join, splice.

-zaza, speak angrily, snarl.

-kanda, pound, knead.

-tulika matu, be deaf.

-tulika menso, be blind.

napapata (sing.) } if you please.

tapapata (pl.)

mka, wife of, husband of.

anya, mother of.

asi, father of.

Translate into English :

1. Alume wako ekatiwa na nkalamo.
2. Uno mlandu tikanenere kwasu.
3. Fwisya mfololwa mpaka apa.
4. Kalulu ni kanyama kochenjeresya.
5. Nga zuwa luloŵera kuni ?
6. Chimbwi enzosaka pofumila.
7. Chenjera weo ungatiwamye chera ichi chotapiramo manzi.
8. Kansi mkuyopitila pa mpata ?
9. Tendako mpanda iyi ilingane na iyo iwawamizyatu.
10. Kaite aviya nayawire nyama.
11. Muntu enzopunshira chikomo chokavu wake.
12. Enekwaŵo epangana chiwembu chompaya.
13. Naye ewapangira chiwembu.
14. Unilolesyeranji, weo ?
15. Wonani ivi mvutairana.
16. Boma lusakonyezyapo munzi uno.
17. Panamika wende ninkalepo.
18. Efwana pa mulyango penze pozala.
19. Mzungu wanichisya kapitaŵo.
20. Kandetere [kaniletere] chofuzilila ntamfu.
21. Nga mfumu yakuzaziranji ?
22. Mkwaŵo emkopezya, ni paliyolaŵira.
23. Chiyowa ezyoshera wato ku mvuu.
24. Izolundike mwando uyu wate-ndeka.

Her husband was seized by a lion.

We'll settle this case at our home.

Extend the trench as far as here.

The hare is a very wily little animal.

Whereabouts does the sun set ?

The hyæna was looking for an exit.

Take care, there, that you do not dent this water-pail.

Are you going to pass through the gorge ?

Cut a bit off this forked pole, so that it is of the same length as that one you have already got right.

Call the porters, and I will distribute the meat to them.

The fellow used to steal because of his poverty.

His neighbours hatched a plot to kill him.

And he hatched a plot against them.

What are you staring at me for ?

Look how these things differ.

The Government wants to move this village.

Stand the mortar up for me to sit on.

He found the door was shut.

The European has made me the foreman.

Go and bring me a tyre-pump.

What was the chief angry with you for ?

His brother winked at him, so he did not speak.

The paddler turned the canoe towards the hippopotamus.

Come and join this rope that has snapped in two.

Translate into Chinsenga :

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The chief used to provide for every one who was in want. 2. I have hurt myself on a stump. 3. Go and bring (<i>sing.</i>) the messenger back; I want to speak to him. 4. Why have you (<i>sing.</i>) laid the child on its back? 5. Where do the people here draw water? 6. Give us the floor-stone. Wait till we have finished with it. 7. The piccanins were throwing stones at some birds. 8. The animals spread a reed mat for the hare. 9. In mudding huts they plaster on ant-hill earth. 10. Go (<i>sing.</i>) and tell the chief to quiet the people. 11. All of you do as I have done. 12. Wait behind, you children; you are making a dust. 13. Uncork (<i>sing.</i>) that bottle for me. 14. Open (<i>pl.</i>) the door for me, please. 15. I will write him a letter saying I am not coming (there). 16. Come (<i>pl.</i>) and put the hoes back in the hut here. 17. Why have you (<i>sing.</i>) taken my mortar away? 18. I have carefully asked the woman whether a wild pig has passed through her garden. 19. Help me (<i>pl.</i>) put my load down. 20. Will you (<i>pl.</i>) pick up the axe for me? 21. Chondo's mother has mixed me some porridge. | <p>Mfumu yenzochizya wõnse oso-welwa.
 Nalichita ku chisinga.
 Kawerezye ntumi, nilawire nayo.</p> <p>Wagadamikiranji mwana?</p> <p>Nga a pano otapira kuni manzi?</p> <p>Tipeni mzerengo. Tanga tisilizi-zyeko.
 Asaza enzopozera myala tuni.</p> <p>Nyama zimuyanzikira mpasa kalulu.
 Pomata ng'anda omatira lito la pachulu.
 Kauzye mfumu imyalalike wantu.</p> <p>Mweo monse chitani mnachitira neo.
 Mwe mwanamwe, salilani kuvuli; muchita lukungu.
 Unisinkulire ulo lukunku.</p> <p>Nizulilekoni, napapata.</p> <p>Nimlembere kalata kakuti sinizako.</p> <p>Izani muwezezyemo tumbwiri muno mng'anda.
 Nga wafumizyaponji wende langu?</p> <p>Namkonsinsha mwanakazi kati nguluwe yapitila mmunda mwake.</p> <p>Nitulekoni chiya.</p> <p>Muniimizye katemo.</p> <p>Anya Chondo anipotera nsima.</p> |
|--|--|

22. Go on ahead (*pl.*) to the camping-place, and pitch the tent in readiness. Tangulani ku malo, mkakomere katera hema.
23. Go (*sing.*) and look me out another plank; this one is split. Kanisakile chikupa chiyake; ichi ni chopanduka.
24. Where is your (*pl.*) home? Where were you born? Kwanu ni kuni? Nga mwivvyali-kwira kuni?

Monosyllabic Verb-Stems.—As has been already stated, no rule can be given for the formation of the passive, applied, or other inflexion which monosyllabic verb-stems undergo; and obviously, since they possess no penultimate syllable, the normal rule cannot apply. Preference for *e* or *i* appears to be entirely arbitrary; but, as such words are few in number and in very common use, they present no serious difficulty and can easily be committed to memory.

The following is a complete list of such inflexions as are in use with these verbs, the English being given only in special cases.

Root	Applied	Passive	Neuter	Causative and Intensive	Reciprocal
-lya, eat	-lyera, (of fish) bite	-lyewa, be corroded -lyewesya	-lyeka, be edible	-lyesya	-lyana
-mwa, drink	-mwera, wash down by drinking mwila, obey	-mwewa	-mweka, be drinkable	-mwensha	
-mvwa, hear, taste, smell -mwako, feel (in health) -ya, go	-ila -ililila, go away for good		-mwika, be audible, taste, smell of	-mwisya, make to hear, understand	-mwana, get on well together -yana (na), correspond (with) -yanisya, reconcile
-za, come	-zila -zilazila, come in batches				
-twa, pound (grain) -lwa (na), fight (against) -fwa, die, etc.	-twila -lwila, fight for -fwila -fwililila, die for ever	-twiwa -twika -lwiwa -lwika -fwilwa, be bereaved	-twika	-twisya -lwisya	-lwilana
-pwa, be hot, etc. -pa, give		-pyelwa, suffer loss by fire -powa, be given		-pyesya, be very ripe -pezya, get taken -swisya (zuwa) work late	-pana -perana
-swa, stay, (of sun) set -wa, be	-swera, stay at -swila, stay for -wora -werorera, remain				

Root	Applied	Passive	Neuter	Causative and Intensive	Reciprocal
-wa, fall -vwa, exude -oha, dawn	-wila -vwila -ohera* -cherera, get up early -nnyera		-vwika	-wisya, fell -vwisya -ohesya, go on all night -nnyesya	
-nnya, evacuate bowels -li, be -tya, play ball, etc. -ti, say	-lill none			-tyesya, play a long time	

* For -ohera when used of the moon's position, see p. 238.

The simpler tense-forms of these monosyllabic verb-stems have already been dealt with, and other formations will be found in Chapter XV. Meantime the following more or less idiomatic uses should be noted, in connexion with certain of these verbs, since they are necessary for everyday speech.

(1) **-ti.**—There are six principal uses of this auxiliary verb.

(i) Although the normal meaning is *to say*, yet parts of **ku-ti** are employed to denote unspoken intention (*cf.* the conjunctive use), as in English we have, "I thought (*i.e.* I said to myself) I would go for a walk." In such sentences the action decided upon is expressed in direct speech, as, "He thought, I will go for a walk." Thus:

Mfumu ichiti nikaŵone Mzungu.

The chief thought he'd go and see the white man.

Nati nikalembewere futira.

I thought I would go and sign on in good time.

(ii) In an impersonal sense, certain tenses of the auxiliary verb are followed by such onomatopœics as denote the varying degrees of light, darkness and sound (such as *ngwee*, *bii*, *zii*), since this type of word is obviously itself incapable of inflexion to denote tense. In this connexion, of course, **ku-ti** retains little of its original meaning, *to say*.

For purposes of comparison it may be well first to give a list of verbs which describe the movements of the sun and are therefore used, not impersonally, but in concord agreement with **zuŵa** (5). They are:

-fuma	(of sun-rise) come up
-ŵala	shine
-kwera	(of forenoon sun) climb, get high

-terama	(of midday sun) <i>lit.</i> be erect
-sendama } -chingama }	(of afternoon sun) <i>lit.</i> be leaning
-ya	(of evening sun) <i>lit.</i> go (off the head)
-loŵa } -swa } -choma }	(of sunset) set

Two verbs (-cha and -fipa) are used impersonally, like *ku-ti*, since the sun is not thought of as dawning or becoming dark. Thus :

Kwifipa. It got dark.	Kwafipa. It has got dark.	Kufipa. It is getting dark.	Kufipe. It will get dark.
Kukafipe. When it got dark.	Kukafipa. When it gets dark.	Kwacha. It has dawned.	Kuche. It will dawn.

With *ku-ti* followed by an onomatopœic the present tense is not used, being replaced by the perfect, which denotes a completed, and so a present, condition. Again, no distinction can be made between -ka- of past time (*kukati*) and -ka- of future time (*kukati*), since the final vowel of *ku-ti* can undergo no change. Most important of all, it must be remembered that (as with the verbs in the above list) the impersonal construction is not employed at all when the onomatopœic refers to the sun above the horizon or immediately after it has set. Thus, since *mbuu*, for example, is considered as describing the darkness, rather than the light of the sun, the native says, *Kwati (not Lati) mbuu, The conditions are dim.* But, as *myuu* refers to the sun just wholly visible at dawn, he says, *Lati (not Kwati) myuu.* It is the sun now which is described as *myuu*. In the following examples the imperfect tense *kwenze* is less frequently heard than the -ti forms.

Kwichiti } Kwenze } ngwee. It was just getting light.	Kwichiti } Kwenze } mbuu. It was dimly light.
Kukati } Pekwenze } ngwee. When it began to get light.	Kukati ngwee. When it begins to get light.
Kukati } Pekwenze } bii. When it got dark.	Kukati bii. When it gets dark.

The future impersonal is borrowed from *ku-ŵa*, thus :

Kuŵa bii. It will soon be pitch dark.	Kuze kuŵe bii. It will be pitch dark.
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(iii) The third persons of the past, perfect and imperfect tenses of the verb *ku-ti* often precede an onomatopœic for the purpose of relating the latter adjectivally to some foregoing noun, as in English we say, "I heard the bells going ding-dong." As explained above, this formation with Class 5 concord is used when *zuŵa*, expressed or understood, is described as being in some position which is visible to the eye. Such third-person verbs, when employed with some onomatopœic which describes a foregoing noun, are thus equivalent to the corresponding parts of the verb *to be* used relatively; and indeed *ali*, *enze*, etc., are occasionally—though less idiomatically—so used. The imperfect *-enze* is preferred to the more cumbersome *-enzekuti*, and is used interchangeably with the past *-chiti* and the perfect *-ati*, unless the latter denotes a present condition. Examples:

Wonani zuŵa lati (or liri) pyuu.

Look at the sun all glowing.

Yapita nkalamo yati (or yenze or yenzekuti) nyatu-nyatu!

A lion has just passed going pad-pad!

Ntandara (3) zyonse zyati (or ziri) mbuu.

All the stars are bright.

Tichimvwa ndiu yenze (or yenzekuti) ngere-ngere!

We heard a bell going ding-ding!

Pitiima zuŵa lenze (or lichiti) sasasaa.

When we started off the sun was half-risen.

Ziutuka nyama zyenze (or zichiti) likiti-likiti!

The animals ran off at a gallop.

Lati syoo.

Likati myuu.

It is just sun-down.

When the sun was (or is) just up.

(iv) A construction denoting *when* in relation to past time is provided by a prefix, the infix *-ka-* and the root *-ti*. It is (though infrequently used) found in all persons, singular and plural, and is followed by the root of the verb in question, used adverbially, and with its final vowel changed to *-e*. In the case of monosyllabic stems, the final *-a* becomes *-eni* for the sake of euphony. Thus:

Tikati nene [=Tikanene].

When we had spoken.

Akati fweni [=Akafwe].

When he was dead.

The objective particle, when such exists, is inserted between the *-ka-* infix and the root *-ti*, as:

Mkamti peni [=Pemwimupa].

When you gave (it) to him.

Mfumu ikachiti paye [=ikachipaye] chinkalamo.

When the chief had killed the big lion.

(v) In its future tense *-ti* does not change the final vowel to *-e*, as with all other verb-stems. Thus the immediate future is *niniti*, *uuti*, *aati*, etc.; the remote future, *nize niti*, *uze uti*, *aze ati*, etc.; and the distant, *nikati*, *ukati*, *akati*, etc. Example:

Nkoya ku Mzungu ukati nikuza.

Go to the European and say I am coming.

(vi) From the root *-ti*, also, are derived certain words which denote ideas of an indefinite nature. These are usually reduplicated, but are occasionally used singly.

chakuti ohakuti	such and such a thing, so and so
vyakuti vyakuti	such and such things, so and so
kwakuti kwakuti	to such and such a (a certain) place
pakuti pakuti	at such and such a (a certain) place
mwakuti mwakuti	in such and such a (a certain) way
	at such and such a (a certain) price
	for so much

(2) *-li*.—Two points are to be noticed with regard to the auxiliary, *ku-li*.

(i) The present tense, together with the infix *-ka-*, is used to denote an action or condition unfinished, either in past or present time, i.e. *was still* . . . and *is still* . . . In the case of past time the imperfect *-enze*, etc., precedes the present tense formation. Examples:

Tikali pano.	Mbuzi zikali ku luzi.
We are still here.	The goats are still at the river.
Enze akali mng'anda.	Nkalamo yenze ikali mu lusaka.
He was still in the hut.	The lion was still in the thick bush.

When *-li* is utilized in this connexion as an auxiliary to other verbs, *nikali*, etc., and *nenze nikali*, etc., are each followed by the present tense of the verb in question (which agrees with these forms in number and person), and give, respectively, its present and past tense of unfinished action. Quite often, however, the imperfect of the verb in question is substituted for the more specific form in *-ka-*, in the case of past time only. Thus:

Nikali nikulya.	Tikali tukata milimo.
I am still eating.	We are still working.
Viuza vyangu vyenze vikali vikumwa (or vyenzekumwa).	
My friends were still drinking.	

Non-monosyllabic verb-stems possess an additional and more commonly heard form ; *e.g.* *nikaluyenda, I am still walking ; nenze nikaluyenda, I was still walking.*

The complete scheme is as follows.

PRESENT TENSE.

<i>Monosyllabics</i>	<i>Non-Monosyllabics</i>	
<i>I am still pounding, etc.</i>	<i>I am still speaking, etc.</i>	
nikali nikutwa ukali ukutwa akali akutwa tikali tikutwa mkali mkutwa akali akutwa	nikali nulaŵira ukali ulaŵira akali olaŵira tikali tulaŵira mkali mulaŵira akali olaŵira	nikalulaŵira ukalulaŵira akalulaŵira tikalulaŵira mkalulaŵira akalulaŵira
Class 2 ukali uku- ikali iku- Class 3 ikali iku- zikali ziku- etc.	Class 2 ukali u- ikali yu- Class 3 ikali yu- zikali zu- etc.	Class 2 ukalu- ikalu- Class 3 ikalu- zikalu- etc.

The negatives either introduce the negative adjectival forms or are merely those of the present indicative, thus :

nikali wosatwa or sinikutwa, I am still not pounding.

nikali wosalaŵira or sinulaŵira, I am still not speaking.

IMPERFECT TENSE.

<i>Monosyllabics</i>	<i>Non-Monosyllabics</i>	
<i>I was still eating, etc.</i>	<i>I was still sleeping, etc.</i>	
nenze nikali nikulya wenze ukali ukulya etc.	nenze nikali nulala wenze ukali ulala etc.	nenze nikalulala wenze ukalulala etc.
Class 2 wenze ukali uku- yenze ikali iku- Class 3 yenze ikali iku- zyenze zikali ziku- etc.	Class 2 wenze ukali u- yenze ikali yu- Class 3 yenze ikali yu- zyenze zikali zu- etc.	Class 2 wenze ukalu- yenze yukalu- Class 3 yenze yukalu- zyenze zukalu- etc.

Negatives :

nenze nikaliyekulya, etc.

I had still not eaten.

nenze nikaliyolala, etc.

I had still not slept.

(ii) The negative of the present tense of *-li na* (*niliye*, etc.) is used in all its persons and concords as a brief denial of some statement just made, or a question just asked, whether in reference to the past, perfect or future. The imperfect tense, however, is followed by the negative imperfect, *nenzeve*, etc. ; and after a present tense only *yai* is used. Examples :

Kansi nzovu zizako mailo ?

Ziliye.

Did the elephants come yesterday ?

No, they did not.

Pamwapika machesi mwakuta ngako.

Tiliye.

As you've cooked frogs you've had plenty to eat.

No, we haven't.

Usayotapa manzi aipa.

Niliye.

Don't draw dirty water.

No, I won't.

Mwe mwanamwe, kansi muyopa tuingo ?

Yai.

Children, are you afraid of leopards ?

No, we're not.

Kansi mwenze nawo unga ?

Tenzeve.

Had you any flour ?

No, we had none.

(3) *-wâ*.—(i) The subjunctive mood of the root *-wâ*, *be*, with the class-particle of the noun subject preceded by the *na-* prefix (see p. 85), is used in countermanding a request or command and in similar cases, as in English we have, "Let it be !" or "Never mind about it !" Thus :

Having sent a boy for an axe (<i>katemo</i>), and	}	Naka ^{wê} !
then not requiring it, a man would shout		Never mind about it !

In countermanding two hoes (<i>tumbwiri</i>) he	}	Natu ^{wê} !
would say		Let them be !

Having sent for his spear (<i>fumo</i>), and then	}	Nali ^{wê} !
deciding he did not require it, he would exclaim		It doesn't matter !

In reference to carriers (<i>aviya</i>) a man would	}	Na ^{wâwê} !
say		I don't want them after all !

(ii) *Ku-wâ* is the verb which denotes *to become*, and is so used in the present, past and perfect tenses, as :

Naye echi^{wâ} mfumu ya charo.

And he became the chief of the country.

The present, *nikuŵa*, is practically the equivalent of *nili*, *I am*.

Nga pamkuŵa achinkande, mngaziŵe syani milimo ?

As you are ne'er-do-weels, how can you understand the work ?

(iii) From the auxiliaries *ku-ŵa* and *ku-li* are derived certain verb-forms of a composite nature, and unlike any other verbal formation in the language. They are in extremely frequent use, and describe various postures and conditions of the human body. Five in number, they comprise some tense- and mood-forms of the above-mentioned auxiliaries, to which is suffixed one or other of the adverbial endings given below. It would not be strictly correct to treat these verbal suffixes merely as adverbs, disunited from the verb and therefore demanding no special mention, since, for example, *alinkezipo*, *he is sitting on it*, is as frequently heard as *aliponkezi*.

The verbs in question, and such parts of them as are in use, are as follows, the first persons only of each tense being given.

<i>Infinitive</i>	<i>ku-ŵankezi</i> to be sitting	<i>ku-ŵalele</i> to be lying down	<i>ku-ŵapeneme</i> to be standing
	<i>ku-ŵalwele</i> to be ill	<i>ku-ŵatuni</i> to be awake or on the alert	
<i>Present Tense</i>	<i>nilinkezi</i>	<i>nilipeneme</i>	etc.
<i>Imperfect</i>	<i>nenzenkezi</i>	<i>nenzepeneme</i>	etc.
<i>Subjunctive,</i>	<i>niŵenkezi</i>	<i>niŵepeneme</i>	etc.
<i>Near Future</i>			
<i>Conditional</i>	<i>ningaŵenkezi</i>	<i>ningaŵepeneme</i>	etc.

The formation of the remaining persons, and the attachment of the various class-cóncords, is quite regular. The usual methods are adopted in the arrangement of the remote and distant futures ; and the subjunctive is used as a polite imperative, as in the common expression :

Ukaŵenkezi (*pl. mkaŵenkezi*).
Sit down and wait.

(4) *-ya, -za, -mvwa, -pa*.—From three of these verb-stems is derived a commonly-heard expression.

Tiye (*come along !*), first person plural subjunctive of *-ya*, is used only in addressing a single companion. The plural *tiyeni* is peculiar, and is employed in addressing two or more people, or by way of respect in speaking to a senior.

From *-za* is derived the irregular imperative singular, *azo !* come here !

The monosyllabic *-mvwa* is responsible for an expression from which, strangely enough, the root of the verb is entirely lost. *Wa* [=wamvwa] and its plural *mwa* [=mwamvwa] are frequently tacked on—with voice raised—to a request or command, as in English we say, *Understand ?* Thus :

Nkoya ku munzi ukaite mkazi wangu. Wa ?

Go to the village and tell my wife to come. Do you hear ?

Ku-mvwa with suffix *-mo* means *to feel unwell* ; *ku-mvwako* is used, usually in inquiries after someone's health, for *to feel*, in general, from a health point of view. Typical questions and answers are the following :

Wamvwako syani lero ? Ni maŵero.

How do you feel to-day ? I am no better.

Nga mkwanu omvwako tyani lero ? Nkasako lero.

How is your brother to-day ? He's a little better.

An imperative form, apparently entirely arbitrary and unconnected with *-pa*, *give*, is *nane* (singular and plural), *give me*.

EXERCISE 27

Liziti (5), Mngoni warrior.

*mtete (2), gourd water pipe.

mnyeku (2), (live) cinder.

misimbe (2, *pl.*), charcoal.

msaniko (2), lamp.

muŵalo (2), cross-lath (bamboo or reed).

vintyuntyu (4, *pl.*), sweet beer.

chifwamfwa (4), anything wrapped up, parcel.

chiwawa (4), brawling, uproar.

nkonzi (3), hartebeest.

nsenzi (3), beaver-rat.

mkanga (2), marabou stork.

mkunu (2), snout.

shuko (5), good luck.

shamo (5), bad luck, misfortune.

mlongo (2), herd, column.

-tunga, thread, string.

-tunga mlongo, form in line.

-yampukila, interrupt.

* The bowl of the *mtete* pipe, which contains the water, is a gourd ; the stem is of bamboo or reed.

Translate into English :

1. Uzoniusye mailo kukati ngwee.

Wake me to-morrow when it is getting light.

2. Saŵi lalyera, lombamba mwando wabwantuka.

The fish made a bite, but the line snapped.

3. Natiyendesye tingayofwika usiku.

Let's hurry on, or we shall get in after nightfall.

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| <p>4. Kwati zii nga kuliye wantu.</p> <p>5. Nikumvwa munsu ukuti dii-dii!</p> <p>6. Ni mkuti kuwere na mailo.</p> <p>7. Kansi chiwawa chilyomvika kuno?</p> <p>8. Lekanuyampukila; nikalula-wira.</p> <p>9. Anyina enzomwensha walwa mwana wake.</p> <p>10. Tikalale lombu; kwafipa.</p> <p>11. Nikaliyouwona mkunu wa chipembere muulili.</p> <p>12. Enze akali akumwa vintyuntyu.</p> <p>13. Kansi waiwona mikanga? Niliye: yenze ikali mchitowo.</p> <p>14. Chazalika chisasa, chati ketya!</p> <p>15. Kandetere mtete nipepeko. Nauwe!</p> <p>16. Mkwasu enzokumba chimkumbiramo, ekumba na panjoka.</p> | <p>It is as quiet as if there were no people there.</p> <p>I hear a pestle going thud! thud!</p> <p>It will be like this again to-morrow. Wasn't the brawling audible here?</p> <p>Do not interrupt; I am still speaking.</p> <p>The mother used to give her child beer to drink.</p> <p>Let's go off to bed now; it's quite dark.</p> <p>I have never seen what the snout of a rhinoceros is like.</p> <p>He was still drinking sweet beer.</p> <p>Did you see the marabou stork? No, I didn't: they were still in the hollow.</p> <p>The door shut with a click.</p> <p>Bring me the water pipe, I want to smoke. No, never mind!</p> <p>My brother was digging casually, and dug on to a snake.</p> |
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Translate into Chinsenga:

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| <p>1. Let's see what the parcel is like.</p> <p>2. In pounding, ivory bracelets go rattle! rattle!</p> <p>3. The hartebeest are still on the run.</p> <p>4. I have been unlucky, as I have had my calico burnt.</p> <p>5. Let me carry (it) for you (pl.).</p> <p>6. Shall you finish threading this reed mat to-day? No, I shall not.</p> <p>7. Get up early (pl.) for the bamboo laths—the moment it is light.</p> <p>8. Come on to the bush and dig for beaver-rats. Do you hear?</p> | <p>Tiwone chifwamfwa mchilili.</p> <p>Pakutwa makoza akuti kocho-kocho!</p> <p>Nkonzi zikali zuutuka.</p> <p>Nachita shamo panapyelwa nyula.</p> <p>Lekani nimtwalireni.</p> <p>Kansi usilotunga mpasa iyi lero? Niliye.</p> <p>Mkacherere ku miwalo, kukati mbuu.</p> <p>Tiye ku sanga tikakumbile nsenzi. Mwa?</p> |
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| <p>9. Has Mwelwa's father not got back yet? No, he is still at the river.</p> <p>10. I want you to get this lamp taken to the other European.</p> <p>11. Your sister who is ill—how is she to-day? She's just the same.</p> <p>12. Why did you (<i>sing.</i>) not come yesterday? I was unwell.</p> <p>13. Though I was on the spot I did not hear how they started quarrelling (<i>-yambana</i>).</p> <p>14. Where is the chief? He is still eating.</p> <p>15. Is this bark-rope still unsoaked in water?</p> <p>16. The Angoni used to come and fight against our fathers.</p> | <p>Kansi asi Mwelwa akaliyowera? Inde, akali kuluzi.</p> <p>Nikuti ukapezye uyu msaniko ku Mzungu muyangu.</p> <p>Mlongosi wako olwala wamvwako tyani lero? Ni maŵero.</p> <p>Nga pauliyekuza mailo? Nenze-lwele.</p> <p>Nali nenzepo niliyekumvwa mwe-chiyambilana.</p> <p>Iri kuni mfumu? Ikali ikulya.</p> <p>Izi nzizi kansi zikali zynosazuŵika?</p> <p>Maziti enzekuza kulwa na amasuwasu.</p> |
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CHAPTER XIV

THE INTERJECTION

INTERJECTIONS are in constant use among the Ansenga, and may be dealt with under two heads:—ejaculations pure and simple, and exclamatory phrases, containing not merely a single expression of surprise, admiration, and so on, but stating briefly the reason for it.

(1) Simple ejaculations include the following.

ă	surprise, joy, suspicion	ha !
a-a-a	admiration, horror	oh ! I say !
ō	surprise, apology	sorry !
ō-ō	surprise at refusal	there now !
aa	assent	ay !
inde, aye	assent	yes
eya	emphatic assent	yes, that's it
yai	denial	no
twee	emphatic denial	on my honour !
ng'ang'a	emphatic refusal	not I !
wati	inviting assent	eh ?
lezeē		
ng'aleze }	certainty	certainly !
mwandi	conviction	honestly !
kă	asseveration	on my oath !
na pali . . .	swearing by . . .	(even) by . . . !
wama	grief, surprise	O dear !
aweni (ne, etc.)	distress, pity	alas (for me, etc.) !
nafwa-ee	distress	oh, I'm nearly dead !
were, haye	derision	ha ! ha !
ama	surprise, contempt	good gracious !
kantwee	surprise at smallness	what a tiny thing !
chintwee	surprise at greatness	what a huge one !
nkasa	satisfaction	splendid !
aee	thanks (on receiving)	thank you !
taŵone }		
timwoneni }	salute to a senior	greeting, sir !
taŵoneka	reply to salute	greeting to you !

mwepo }	vocative of address	sir !
asikuru }		
kondo	coveting	{ I wish it were mine ! I wish I were he !
ani	attracting attention	here you are !
sha	urging after delay	get along !
nakale	renewed appeal	then, of course
maloza	{ bad omen novel sight	what bad luck ! what a strange thing !
oho	cuteness	catch me !
mbe-mbe-mbe }		
icho-icho }	announcing arrival	are you at home ?
we nyina (Chondo)	anger with	(Chondo) you fool !

(2) Exclamatory phrases are expressed in five ways, and are usually introduced by the interjection *ati*.

(i) *Ati with a Noun*.—Any noun of suitable meaning may be the object of admiration, surprise, etc.; but, as already stated, verbal nouns in *ma-* are peculiarly adaptable to this construction, since their essential purport is to define some method of action. *Ati* followed by a noun is thus equivalent to *What . . . !* Examples :

Ati mwezo !	Ati mvula iyi !	Ati chinkalamo !
What fear !	What rain this is !	What a huge lion !
Ati ndandara zyati tuu !	Ati machenjerero [-chenjerera] !	
What bright stars !	What swindling !	
Ati mavinilo !	Ati maimbilo !	Ati mpuno (3) !
What dancing !	What singing !	What a nose !

Substantives used interjectionally remain unconnected with any other substantives in the sentence which may be employed to amplify their meaning, thus :

Ati chiwiwi (4) msaza uyu !
What stuttering this child suffers from !
Ati uyu muntu ntota (3, argument) !
What a fellow this is for arguing !
Ati uyu muntu nsanso !
An amusing person—this !

Occasionally nouns are reduplicated for emphasis, as :

Ati njala njala !	Ati nsima nsima !
What awful hunger !	What a lot of porridge !

When a noun used interjectionally is qualified in English by an

adjective, this adjective is invariably rendered in Chinsenga by the infinitive of the corresponding verb (even when an adjective proper exists), and follows its noun. Thus :

Ati chisengu kunoka (*not chonoka*) ! Ati mwezi kutuwa (*not utuwa*) !
What a deep pit ! What a bright moon !

Less usually the *ati* is dropped. It should be noticed, too, that this construction is used in speaking to—no less than of—a person, thus :

Uyu muntu kusafuza ! Uyu msaza kulawirisya !
How you do go on, my man ! How you do chatter, child !

(ii) *Ati with an Infinitive*.—Exclamations are similarly expressed by *ati* with an infinitive, either alone or followed by the noun or adverb to which it refers, but which is unconnected with it structurally. *Ku-zila* is *to be wonderful, awful, glorious* ; and *ati kuzila* ! is *how wonderful* ! whether in reference to *muntu* (*a person*), *chintu* (*a thing*), or *nzovu* (*an elephant*). This is the more natural when it is remembered that in Chinsenga the infinitive is equally a substantive of Class 7. Thus *ati kuzila* is, literally, *what awfulness* ! It is not strictly an adjective, demanding to be put in concord agreement with its noun.

Except in the case of the infinitives of monosyllabic verbs, *ati ku-* can at any time contract into *atu-*. *Ati* occurs also, of course, with the negative infinitive. Further examples :

Ati kuwama ng'anda ino ! Ati kuwama pano !
What a beautiful house—this ! What a lovely spot !
Ati kuina ! Atutalimpa ! Atutimbilila nguwe !
How fat ! What a height ! How coated with rust !
Atukangamila mnkwala (2) uyu !
How sticky this chemical is !

(iii) *Ati with mu-*.—A construction seldom heard, and usually avoided by the native, who so transforms the phrase that it falls under one or other of the above headings, is to employ a verb in its applied form with the *mu-* prefix, as :

Ati mnaifyira !
What mistakes I have made !

More usual would be : *Ati kuwifya neo* !

(iv) *Nte pa*.—An extremely common emphatic exclamation is

expressed by *nte* followed by *pa* with a noun or an infinitive, with or without a final *yai*. This *nte pa*, strangely enough, possesses neither a negative nor a locative significance; in conjunction with a noun or infinitive it does duty for an emphatic and unvarying adjective. The following are in constant use :

Nte poyofya iyo nkalamo !	That (picture of a) lion is enough to scare anyone !
Nte polwala yai !	He (etc.) isn't half ill !
Nte pa wamba yai !	What a shabby crowd !
	I haven't a rag to my back !
Nte pa zuwa (or chiwe) yai !	By Jove, it's hot !
Na pa njala yai !	You never saw such hunger !
Nte powama yai !	What a beautiful thing !
	What a lovely spot !
Nte powama iyo nyula !	A simply lovely calico—that !
Uyu msaza nte pa lunsu yai !	What a filthy little brat !

(v) *Tindi, kondo, etc., with Noun or Pronoun.*—Certain interjections carry meanings which are incomplete in themselves, and consequently are either followed or preceded by the necessary words of amplification. Such interjections are :

tindi }	exultation at finding	hurrah for . . . !
sendwe }		
ng'a, followed by pro-	denial	not . . . !
noun		
twee	denial asseverated	not . . . , I swear !
kondo	coveting	I wish I had . . . !
		I wish I were . . . !

Examples :

Tindi nyama yangu !	Kondo nyula wanaawene !
Hurrah, it's my meat !	I wish that calico were mine !
Iza nikuule chimvwirimvwiri. Ng'a neo !	
Come and let me take your photo. Not I !	

EXERCISE 28

nsato (3), python.	kankwino (8), old, worn hoe.
nkasi (3, pl.), buffalo-bean.	nguwe (3), rust.
chipaso (4), locust (generic).	mpompo (3), peg.
mkungu (2), salt (filtered from burnt monkey-nut stalks).	msindo (2, gen. pl.), tramp of feet.
nkoŋlo (3), cap.	mayera (5, pl.), trickery.
mbalati (3), lash, whip.	chinkamu (4), waterless area.
nsuwilo (3), small (natural) bowl.	-lumata, be sharp (in edge).
	-lumata mkanwa, be a chatterbox.

- fumpa, be blunt.
- fumfya, blunt.
- funala, be blunt.
- funazya, blunt.
- fyanta, -fwanta, crush.
- kangamila, be sticky.
- kangamizya, stick down.

Translate into English :

1. Ati mfinzi iyi !
2. Ati vinsi kusendama !
3. Ati mayapulilo !
4. Tindi chipaso changu !
5. Ati mayere kuchenjera !
6. We mwanawe, ukaliyoima ?
Sha !
7. Atutalimpa ako kapyolo !
8. Ati nkofilo kusweta !
9. Ati vumba ili kuwipa !
10. Ama ! mkaliyosilovimba ?
11. Kondo ayasu !
12. Ati nkasi kuwawa !
13. Ati mazungulukilo chimpangu
ichi !
14. Wama ! wama ! nafwa neo !
15. Nafwaya nsuwilo ntene. Ka !
16. Ati chiwe lero, wati ?
17. Ati wana awa kutemwana !
18. Ati vikolwe vila kupaka !
19. Ati nyula zyangu chuku !
20. Nkasa angati niyako mailo !

Translate into Chinsenga :

1. What a long python !
2. This is a waterless country !
3. What a blunt axe !
4. How you people do chatter !
5. What a sharp knife—this of
yours !
6. How these girls are dressed up !
7. Look at that old hoe ! how
small it is !
8. Ha ! ha ! she has crushed herself.

- sweta, be bright, red, dark brown or
baro.
- noka, be deep, be hollow (down-
wards).
- vyongonoka, wind, be zigzag.
- timba, be thick or overgrown.
- timbilla, be crusted (with).

What darkness—this !
What leaning wall-poles !
How you (etc.) do borrow !
Hurrah ! my locust—this !
What cunning trickery !
Haven't you started, child ? Be
off !
How long that line is !
What a red cap !
What a horrid smell there is !
Gracious ! Haven't you finished
thatching yet ?
I wish I were in my friends' place !
What irritating buffalo-bean !
How fast this wheel is revolving !

Oh ! oh ! it's killing me !
It isn't I who smashed the little
bowl—on my honour !
What a hot day, isn't it ?
How fond your children are of each
other !
What a lot of monkeys—those !
How mildewed my clothes are !
I wish I had gone there yesterday !

Ati nsato kutalimpa !
Ati chinkamu charo chino !
Ati katemo kufumpa !
Atuwereweta wantu awa !
Ati luwezi lwanu kulumata !

Ati mavwalilo asimbi awa !
Wonani kankwino ako ! kantwee !

Haye ! haye ! walifwanta.

- | | |
|--|--|
| <p>9. I haven't been into your hut—
I swear I haven't!</p> <p>10. How these things differ (<i>mu-</i>)!</p> <p>11. What a tramp of feet!</p> <p>12. Give me the filtered salt.
Here you are!</p> <p>13. What a winding path!</p> <p>14. Have you (<i>sing.</i>) torn this
calico of mine? I swear I
haven't!</p> <p>15. What mistakes you people have
made!</p> <p>16. How awful this thirst is!</p> <p>17. How your children do beg!</p> <p>18. Haven't you (<i>sing.</i>) told your
mother yet? Get along!</p> <p>19. How hot this constant carrying
makes one!</p> <p>20. Don't we Ansenga say <i>mbalati</i>
(for a whip), eh?</p> | <p>Niliyolôwa mwanu, neo ka!</p> <p>Ati ivi vintu mvusiirana!</p> <p>Ati misindo!</p> <p>Nane mkungu. Ani!</p> <p>Ati njira kuvyongonoka!</p> <p>Kansi wapezula nyula yangu ino?
Ng'a neo!</p> <p>Ati kuluvya wantu aâwa!</p> <p>Nte pa njota yai!</p> <p>Ati wana aâwa kusengasenga!</p> <p>Kansi ukaliyouzya anyoko? Sha!</p> <p>Atuleta chiwe kutunsha uku!</p> <p>Kansi Tansenga situnena 'mbalati,'
wati?</p> |
|--|--|

CHAPTER XV

THE VERB (V)—THE CONTINUOUS FUTURE, PAST-PRESENT TENSE, AND ADDITIONAL NEGATIVES

IN previous chapters have been given what may perhaps be regarded as the most commonly heard of the verb formations. There are others, however, which are in daily and frequent use, and must invariably be employed in correct speech if the particular circumstances demand it. They are, that is, not interchangeable with the formations already described, and involve certain new types of future tense, a new infix, and some additional tense-forms (affirmative and negative) for past, perfect and future time, as well as some final notes on some verbal constructions not yet dealt with.

CONTINUOUS FUTURE.

Several future tense formations have already been described, as :

nipike	I will cook (at once)
nize nipike	I will cook (say, to-morrow)
nikapike	I will cook (at a distance)

No one of these denotes more than, normally, a single act : there is no idea of continuous or repeated cooking. But, supposing a native saw his master setting light to an old worn-out mat, he would not say, *Nipeni uyo mkeka nilalepo, Give me that mat to sleep on (to-night) ;* he would use the form given below, signifying his intention to make a more or less permanent use of his newly-acquired wealth, and say, *Nolalapo.*

Of this Continuous Future there are three separate and distinct types, denoting respectively that the continuous action begins now, will begin at some time in the more or less distant future, or will begin at some more or less distant place.

(1) Action beginning at once.—The formations are seen most clearly in the case of the monosyllabic verb-stems, where there is no elision. They are two in number (the third in non-monosyllabics being merely a contraction of the second), and are produced by prefixing to the verb-stem either *naku-* or *niwêku-* in the first person singular, and so throughout the remaining persons and classes. In tabulated form they are as under. Examples, *-za* and *-yezya*.

<i>Monosyllabics</i>		<i>Non-Monosyllabics</i>		
1	2	3	4	5
<i>naku-za</i> <i>waku-za</i> [<i>aŵeku-za</i>] <i>taku-za</i> <i>mwaku-za</i> [<i>aŵeku-za</i>]	<i>niwêku-za</i> <i>uŵeku-za</i> <i>aŵeku-za</i> <i>tiwêku-za</i> <i>muŵeku-za</i> <i>aŵeku-za</i>	<i>naku-yezya</i> <i>waku-yezya</i> <i>aku-yezya</i> <i>taku-yezya</i> <i>mwaku-yezya</i> <i>aku-yezya</i>	<i>niŵo-yezya</i> <i>uŵo-yezya</i> <i>aŵo-yezya</i> <i>tiŵo-yezya</i> <i>muŵo-yezya</i> <i>aŵo-yezya</i>	<i>no-yezya</i> <i>wo-yezya</i> [<i>aŵo-yezya</i>] <i>to-yezya</i> <i>mo-yezya</i> [<i>aŵo-yezya</i>]
Class 2 <i>waku-za</i> <i>yaku-za</i>	Class 2 <i>uŵeku-za</i> <i>iŵeku-za</i>	Class 2 <i>waku-yezya</i> <i>yaku-yezya</i>	Class 2 <i>uŵo-yezya</i> <i>iŵo-yezya</i>	Class 2 <i>wo-yezya</i> <i>yo-yezya</i>
Class 3 <i>yaku-za</i> <i>zyaku-za</i> etc.	Class 3 <i>iŵeku-za</i> <i>ziŵeku-za</i> etc.	Class 3 <i>yaku-yezya</i> <i>zyaku-yezya</i> etc.	Class 3 <i>iŵo-yezya</i> <i>ziŵo-yezya</i> etc.	Class 3 <i>yo-yezya</i> <i>zyo-yezya</i> etc.

The forms in column 5 are abbreviated from those in column 4, but both are in use. Column 4 corresponds to column 2, but in the first person singular *niwêku-* becomes *niŵo-* with non-monosyllabics, and so throughout the classes. In column 1 the normal third persons (*akuza*) are those of the present indicative, and in consequence those of column 2 are substituted; and similarly column 5 borrows the third persons of column 4.

Certain peculiarities must be noticed in the uses to which these various formations are put, for they are by no means employed indiscriminately. The following is a list of the principal ones, with examples of each.

Column 1 (*naku-*, etc.).

Indication (will always . . .).

Wafwaya nongo, lombâ yakuvwa.

You have cracked the pot, now it will (always) leak.

Obligation (must always . . .).

Mwakuya na ntina kuyosewa uzu.
You must go regularly to cut grass.

Determination (mean always to . . .).

Inde, mwepo, takumvwa malizu waŵo.
Yes, sir, we will always obey your words.

Purpose (so that . . . always . . .).

Etipa nyimba takutya.
He gave us a ball to play catch with.

Relative or Locative clause.

Malizu wonse amti mwakumvwa.
All the words you will (constantly) hear.
Nakuya namwe konse kumti mwakuya.
I will (always) go with you wherever you go.

Column 2 (niwêku-, etc.).

Reluctant consent (suppose . . . must always . . .).

Tiwêkuza na ntina.
We will come regularly (because we cannot avoid it).

Unavoidable necessity (shall have to . . .).

Tiwêkulya vitonga vyokanzinga.
We shall have to eat roasted maize (having nothing else).

Obligation (must always . . .).

Kati akakukonsha uwêkuti kano kwaaya.
If they ask you, you must say you don't know where he has gone.

Column 3 (naku-, etc.).

Indication (will always . . .).

Kati mwakuchita teti nize ninyangizyeponi ndalama zyanu.
If you always do so I will increase your wages.

Determination (mean always to . . .).

Tilembeni; takukatisya milimo.
Sign us on; we mean to work hard.

Column 4 (niwô-, etc.).

Reluctant consent (suppose . . . must always . . .).

Tiŵolima ku minda.

We will hoe in the gardens (having no alternative).

Unavoidable necessity (shall have to . . .).

Niŵopika nkuku pakuti chikwiŵa esila.

I must cook a fowl because the bush-buck (meat) is finished.

Purpose (so that . . . always . . .) (in third persons).

Enyemapo pa muŵango kuti aŵouziŵa.

He notched his walking-stick so that he should always know it.

Relative (who always . . .) (in third persons).

Ŵonse ati aŵokoselela ni ati azalambuliwe.

All those who stick to it will be rewarded.

Column 5 (no-, etc.).

Obligation (must always . . .) (especially in third persons).

Wopyeresyapo, pakuŵa pasweta.

Sweep it clean here always, that it may be free from litter.

Mvula yachepa, kansi tolima ?

The rain is holding off, ought we to hoe ?

Purpose (so that . . . always . . .).

Nisongolere chinsopwe nokumbirako.

Point me a stick that I can dig with.

Kaze nako katemo, kolala mwangu.

Go and fetch the axe—to remain in my hut.

Relative or Locative clause.

Nimuuzenyi mchingulo milimo imti mochita.

I will tell you this evening the work you are to do.

Pa mulyango apa ni paziti zyolowera mbuzi.

This is the doorway the goats are always to enter by.

Careful distinction should be drawn between these column 5 formations, when denoting purpose in future time, and present indicative tenses, thus :

Ntumi zikuyouzya mitundu yummvwilani.

The messengers are going to tell the tribes which obey you.

Ntumi zikuyouzya mitundu yommvwilani.

The messengers are going to tell the tribes to obey you.

These forms are, in fact, identical with the verbal adjectives, and *Munimangire ng'anda yokosa*, *Build me a strong hut*, is literally *Build me a hut which will be a strong one*.

(2) Action beginning at some future date.—These formations, like other similar futures, enlist the services of *-za*, *come*. They are employed in such sentences as “I will (regularly) draw the water” (beginning, say, on the following Monday); *i.e.*, as we should say less particularly in English, “I will be your water-boy.” These same formations are—perhaps more frequently—used when the continuous action involves a regular *coming* for its performance. In the case of a carpenter, for instance, who went home to his village each evening after work, one must particularize in giving instructions, and say, “You must *come* (regularly) and plane these window-frames.” The formations are as follows, and the use and meaning of the tense-forms are identical. Examples, *-lya* and *-wera*. Elisions occur quite normally.

Monosyllabics		Non-Monosyllabics
nize naku-lya uze waku-lya azaku-lya tize taku-lya muze mwaku-lya azaku-lya	nize niwēku-lya uzowēku-lya azawēku-lya tize tiwēku-lya muze muwēku-lya azawēku-lya	nize no-wera { uze wo-wera uzowō-wera* azawō-wera* azo-wera tize to-wera muze mo-wera azawō-wera* azo-wera
Class 2 uze waku-lya ize yaku-lya	Class 2 uzowēku-lya ize iwēku-lya	Class 2 { uze wo-wera uzowō-wera* ize yo-wera
Class 3 ize yaku-lya zize zyaku-lya etc.	Class 3 ize iwēku-lya zize ziwēku-lya etc.	Class 3 ize yo-wera zize zyo-wera etc.

* Borrowed forms; see (1)—col. 4.

Sentences involving the idea of purpose, indication and determination, and relative and locative clauses, are expressed in this way. Occasionally (as in the last sentence below), when the emphasis is on the *coming*, the auxiliary—and not the principal verb—undergoes the necessary inflexion (*takuzomata* not *tize tomata*). Examples :

Nusakolembe msaza azowetera mbuzi.

I want to engage a piccanin to herd the goats.

Kati nakukuita uzowoniyavya (*or* wakuzoniyavya).

If I call you at any time, you must come and help me.

Pamti mze mwakumwa walwa.

Whenever you drink beer.

Mze momata mazo. Takuzomata.

You must do the mudding the day after to-morrow. We will come and mud.

(3) Action beginning at a distance.—The infix *-ka-* is here inserted between the class-prefix and the infinitive, the *-ka-ku-* becoming *-ko-* in the case of non-monosyllabic verb-stems. The formations are as follows. Examples, *-mwa* and *-tapa*.

<i>Monosyllabics</i>	<i>Non-Monosyllabics</i>
nikaku-mwa ukaku-mwa akaku-mwa tikaku-mwa mkaku-mwa akaku-mwa	niko-tapa uko-tapa ako-tapa tiko-tapa mko-tapa ako-tapa
Class 2 ukaku-mwa ikaku-mwa	Class 2 uko-tapa iko-tapa
Class 3 ikaku-mwa zikaku-mwa eto.	Class 3 iko-tapa ziko-tapa eto.

These forms are employed in all senses given on pp. 219–21, except that they do not specifically denote reluctant consent or unavoidable necessity. Examples :

Enipa mfuti nikopairako nyama.

He gave me a gun to shoot game with.

Kansi tikokampa nshawâ ?

Shall we go and dig the monkey-nuts ?

Yai, mkosewâ uzu kuti uzopake.

No, go and cut grass, so that there shall be enough.

Nikampe ndalama pa Kawe ati akopuvyofwika ku malo.

At Broken Hill I will give a shilling to whoever regularly gets into camp first.

CONTINUOUS FUTURE (NEGATIVE).

(i) The negative of purpose has already been alluded to (*see* p. 161), and is expressed by the insertion of the infix **-ngo-** (**-ngaku-** with monosyllabics), thus :

Oiyopa mfumu ingomnyata.

He is afraid of the chief—that he may beat him.

Wata evimbisya ng'anda ingolokwa.

My father thickly thatched the hut so that it should not leak.

(ii) The negative of obligation (*must never . . .*) somewhat resembles the form by which an immediate negation is expressed (*see* p. 46), as **usawêrêweta**, *do not chatter (here and now)*. In the case of the continuous future, however, this inflexion is applied to the auxiliary **-ti** in all three types of this future, and the resulting negatives are employed in conjunction with the corresponding affirmatives, thus :

Action	Monosyllabics	Non-Monosyllabics
Beginning at once	nisati naku-mwa usati waku-mwa asati aku-mwa tisati taku-mwa msati mwaku-mwa asati aku-mwa	nisati no-paya usati wo-paya asati o-paya tisati to-paya msati mo-paya asati wo-paya
	Class 2 usati waku-mwa Isati yaku-mwa etc.	Class 2 usati wo-paya Isati yo-paya etc.

<i>Action</i>	<i>Monosyllables</i>	<i>Non-Monosyllables</i>
Beginning in the future	nisati nize naku-mwa usati uze waku-mwa asati azaku-mwa etc.	nisati nize no-paya { usati uze wo-paya { usati uzoŵo-paya { asati azaŵo-paya { asati azo-paya etc.
	Class 2 usati uze waku-mwa Isati Ize yaku-mwa etc.	Class 2 { usati uze wo-paya { usati uzoŵo-paya Isati Ize yo-paya etc.
Beginning at a distance	nisati nikaku-mwa usati ukaku-mwa asati akaku-mwa etc.	nisati niko-paya usati uko-paya asati ako-paya etc.
	Class 2 usati ukaku-mwa Isati ikaku-mwa etc.	Class 2 usati uko-paya Isati iko-paya etc.

Examples :

Wopyeresyapo, pasati pakuŵa chungu.

Sweep it clean here ; it musn't become a rubbish-heap.

Msati mouzya muntu kuti nenzepo newo.

You must never tell anyone that I was here.

Kauzye chiŵeta kuti mbuzi zisati zikakulya mapira.

Go and tell the goat-boy that the goats must never eat millet.

(iii) When the negative of any of these three formations occurs in a relative or locative clause, it inserts the verb *-kana*, as in the negative of the immediate future in similar circumstances, and *nisati*, *usati*, etc., are omitted. Thus :

Nakulemba nsiku zimti mokanozilamo.

I shall (always) mark the days on which you do not come.

Kusilya ni kuziti zikokanakulya ng'ombe.

Across the river is where the oxen must not go and feed.

Apo pa mchera ni pititi tize tokanomwapo manzi.

That is the water-hole where we must never drink.

(iv) The negative of the remaining continuous futures, used in making a statement or in expressing a determination, is formed as in the case of the immediate future, except that *sinti*, *siuti*, etc., are in this case followed by the formations of the continuous future, as given in columns 1 and 5 on p. 219.

<i>Monosyllabics</i>	<i>Non-Monosyllabics</i>
<i>sinti naku-za</i> <i>siuti waku-za</i> <i>sati aku-za</i> <i>siiti taku-za</i> <i>simti mwaku-za</i> <i>sati aku-za</i>	<i>sinti no-yezya</i> <i>siuti wo-yezya</i> <i>sati aŵo-yezya *</i> <i>siiti to-yezya</i> <i>simti mo-yezya</i> <i>sati aŵo-yezya *</i>
Class 2 <i>siuti waku-za</i> <i>siiti yaku-za</i> Class 3 <i>siiti yaku-za</i> <i>siziti zyaku-za</i> <i>etc.</i>	Class 2 <i>siuti wo-yezya</i> <i>siiti yo-yezya</i> Class 3 <i>siiti yo-yezya</i> <i>siziti zyo-yezya</i> <i>etc.</i>

* Borrowed forms; see (1)—col. 4.

Examples :

Iyi nongo ni iweme : *siiti yakuvwa*.
 This pot is a good one : it won't leak.
 Kati *siuti wochita teti uzofumepo*.
 If you do not always do so, you will leave.
Sinti nakulya nsima ya mambumbu yoteti.
 I will never eat lumpy porridge like this.
 Myando iyi *siiti yotendeka*.
 These ropes will not break.

It should be noted that, as in the case of the negative present tense, when the above negatives occur in a relative or locative clause, the negative prefixes *si-*, *nte-* etc., are replaced by the infix *-sa-*, as :

Kapyate myando *isati yochepa*.
 Make some ropes that won't be too thin.

INFIXES (ADDITIONAL).

The idea of compulsion or unavoidable necessity (*have to . . .*) is also conveyed by the infixes *-ingaku-* and *-ingeku-*, the former of which is found in conjunction with the present tense, the imperfect,

and the continuous future (*naku-* and *no-* forms), and the latter with the immediate future, thus :

<i>Tense</i>	<i>Infix</i>	<i>Example</i>
Present	-ingaku-	nuingakulya
Imperfect	-ingaku-	nenzoingakulya
Immediate Future	-ingeku-	niingekulya
Continuous Future	-ingaku-	nakingakulya noingakulya

With verb-stems of two or more syllables both these infixes become *-ingo-* with all the above tenses ; and it will be noticed that, though a monosyllabic verb is counted as such in the matter of the uncontracted infix, yet, when in combination with it, it is euphonically strong enough to carry the personal- and class-prefixes, *no-*, *wo-*, etc. (for *naku-*, *waku-*, etc.), otherwise only found attached to non-monosyllabics. Examples :

Tuingakulya ndiwo zimyelele.

We are obliged to eat unseasoned relish.

Mwakingakulya mnjira ya matika.

You will have to go by the path through the mud.

Moingoyendesya angamsinkizyeni soti manzi.

You'll have to hurry up or the water will intercept you now.

Nyama zuingakumwa pa tenga apa.

The beasts have nowhere to drink except at this pool.

Wingekulya [u-ingekulya] weka.

You'll have to go by yourself.

Tiingolima lamene ili sanga.

We shall have to hoe this patch of bush here.

Takingoyendesya, mwesu alumbwana !

We had better hurry, you fellows !

Mwana enzoingolila tyala.

The child could do nothing but cry.

When the continuous future contains the *-ingaku-* infix it often loses the idea of continuity.

IMPERATIVES (ADDITIONAL).

It will have been noticed that the second persons in columns 1 and 5 on p. 219, and their corresponding negatives on pp. 224-25, provide new forms of command and prohibition in reference to continuous

action. A negative of the subjunctive-imperative is also formed by the combination of *usati* and *msati* with the second persons of the subjunctive; *e.g.* *usati ulete* is equivalent to *usaleta*, and *msati mulete* to *msaleta*. In the same way these *-ti* negatives are combined with the affirmatives of the remote and distant futures to supply their negative imperatives. It may make for clearness to tabulate the various ways in which a negative command or request can be conveyed, giving both the singular and plural form in each case.

<i>Meaning</i>	<i>Monosyllabics</i>	<i>Non-Monosyllabics</i>
Do not . . . (now)	<i>usalya</i> <i>msalya</i> <i>lekakulya</i> <i>lekanikulya</i> <i>usati ulye</i> <i>msati mulye</i>	<i>usachita</i> <i>msachita</i> <i>lekochita</i> <i>lekanuchita</i> <i>usati uchite</i> <i>msati mchite</i>
Do not ever . . . (from now)	<i>usati wakulya</i> <i>msati mwakulya</i>	<i>usati wochita</i> <i>msati mochita</i>
Do not . . . (in the future)	<i>usaza kulya</i> <i>msaza kulya</i> <i>usati uze ulye</i> <i>msati mze mulye</i>	<i>usazochita</i> <i>msazochita</i> <i>usati uzochite</i> <i>msati mze mchite</i>
Do not ever . . . (in the future)	<i>usati uze wakulya</i> <i>msati mze mwakulya</i>	<i>usati uzoŵochita</i> <i>msati mze mochita</i>
Do not . . . (at a distance)	<i>usaya kulya</i> <i>msaya kulya</i> <i>usati ukalye</i> <i>msati mkalye</i>	<i>usayochita</i> <i>msayochita</i> <i>usati ukachite</i> <i>msati mkachite</i>
Do not ever . . . (at a distance)	<i>usati ukakulya</i> <i>msati mkakulya</i>	<i>usati ukochita</i> <i>msati mkochita</i>

N.B.—*Muze* and *mze* are interchangeable, though the latter is almost invariably heard in long verbal formations. In the second person plural of the subjunctive the *-u-* in the initial syllable may be dropped, except before *w*, *ŵ*, *lw*, *ly*, and in the case of all monosyllabic verbs. Among the older Ansenga *mu* is usually unabbreviated, even when it represents the objective infix.

EXERCISE 29

-kazinga, fry, roast on frying-pan.
 -kunza, eat (porridge) without relish.
 -pyata, twist (rope) by rolling strands on leg.
 -vuta, spin (cotton).
 -luka, plait, weave, net.
 -pangila, handle (axe, hoe), load (gun).
 -pangila fwaka, fill a pipe.
 -lemba (nzizi), cut (bark-rope) in strips.
 -nyenzulula (nzizi), tear (rope) in strips.
 -unjika, collect into a heap.

-weta, keep (animals).
 -wetera, herd (animals).
 -tumbika, assign (work) to.
 -lambula, reward.
 -yangizya(po), add to, increase.
 chinsope (4), pointed digging-stick.
 nchindwe (3) axe-head tied to stick for digging, spud.
 chimanti (4), tomato.
 limbumbu (5), lump (as in porridge).
 chilumba (4), graveyard.

[In this exercise the continuous future should be used, unless otherwise indicated. Figures in brackets indicate the sub-headings of the Continuous Future.]

Translate into English :

1. Tiingoteukila, pakuti nkutali.
2. Mosindila vinsi.
3. Mkotema sondu, zuwa limo muntu umo kumi.
4. Mwe mwanamwe, msati movikusa tyala viswaswa, moviyola.
5. Pasati pakuwa mulomo apa pa munzi.
6. Napangila chiwaya nokazingapo vitonga.
7. Nga wakuwikamonji mnkomwa iyo ?
8. Tindi mwala wangu ! nozere-ngerako.
9. Chondo wasalila kuvuli ; kansi timlinde ? Yai, awekuza.
10. Natiluke kombe tokasyirako masawi.
11. Usati ukotewa nkuni zitonto.
12. Takuinguza ku milimo.
13. Pa mulyango apa ni paziti zoyokanolowera mbuzi.

We shall have to start this evening, because it is a long way.
 Always ram round the wall-poles.
 Go and cut roof-poles—each man ten a day.
 You boys ! you must not just heap up the rubbish, you must throw it away.
 Let there never be quarrelling in the village here.
 I have made a frying-pan that I can roast maize on.
 What are you going to put in that bag ?
 Hurrah, my stone ! I shall use it for floor-polishing.
 Chondo has dropped behind ; shall we wait for him ? No, he's bound to come.
 Let us make a net so that we can catch fish with it.
 You must never gather (3) small firewood.
 We shall always have to come to work.
 This is the door by which the goats must never come in.

14. Nize nimlumbeni mweo monse muti mokoselela.

15. Tikaima muno mmainza tiko-
lokwa ngako.

I shall commend all of you who stick to it.

If we start now during the rains we shall get very wet (3).

Translate into Chinsenga :

1. Come and water (*sing.* 2) the flowers every day.
2. If you (*sing.*) pound like this I shall hit you.
3. I'm not going to hoe (3) in my mother-in-law's garden.
4. I will buy you (*pl.* 3) the food you eat on the journey.
5. Take (*sing.*; -*ya*) this ladder away; it can't stop here in the verandah.
6. You (*pl.*) must always sweep round your huts.
7. I will accompany the chief wherever he goes.
8. This hut is the one you (*sing.*) must sleep in.
9. A lion has come here to-day. You (*pl.*) will have to be on the look-out.
10. The chief has assigned me other work; how am I going to walk (there)? You (*pl.*) will have to hurry.
11. My brother bought a gun to shoot (3) game with.
12. I am sewing a wallet so that I can carry (things) in it.
13. Do not come and eat (*sing.* 2) my tomatoes.
14. Make a strong spud that will not get loose.
15. When the chief gets back he will fight unceasingly (3) with the Angoni.

Uzowotirapo manzi pa maluwa nsiku zyonse.

Kati wakutwa teti nakukunyata.

Sinti nikolima mmunda mwa anyavyalawangu.

Neo nikomsitirani vyakulya vimti mkakulya polwendo.

Iya naŵo mantantangaŵo aŵa; asati aŵolala muno mlukoro.

Mopyerera mang'anda ŵanu.

Nakuya nayo mfumu konse kwiti [ku-iti] yakuya.

Iyi ng'anda ni iuti wolalamo.

Nkalamo yaza muno lero. Muŵekuŵatuni.

Mfumu yanitumbika mulimo uya-ke; nga kansi nakuyenda syani? Muŵoyendesya.

Mkwasu esita mfuti akopairako nyama.

Nutima mkoba notwaliramo.

Usati uze wakulya vimanti vyangu.

Pangila nchindwe yokosa isati yogwedemuka.

Ikawera mfumu ikakulwa na Maziti.

PAST-PRESENT TENSE.

A commonly heard formation is used to denote a condition which, entered into in the past, remains unchanged in the present. It is

formed by the present tense of the verb *to be* (*nili, uli, etc.*), followed by the verb-stem with prefix *u-*, and with the final *-a* changed to *-e*. With non-monosyllabics the *-i* of the auxiliary coalesces with the *u-* and becomes *-u-*. Thus :

Kwendo kuluvimbe [kuli uvimbe].
His leg is swollen.

Here the use of the perfect tense, *kwavimba*, would mean that the swelling had begun on the day the statement was made ; the past, *kwivimba*, would denote either that the swelling had now gone down, or that the speaker was referring only to the past, and was unaware of the present condition of the leg. Similarly with the monosyllabics :

Vitonga viliupye.

The maize is ripe (after the process of maturing).

Thus the tense denotes a state of things such as in English is expressed by *is* or *has become*—a condition which is often the very reverse of what was the case in the near or remote past, as :

Chitatikile piiwona chimbwi imbwa iluchenjere.

Ever since he saw the hyæna the dog has become wily.

Aliumwe walwa.

He now drinks beer (*i.e.* has become a non-abstainer).

The formation is used of the near past, no less than the remote, and is often equivalent to the perfect tense, as :

Niluvupe.

I am tired.

Aviya aluyone.

The carriers are still asleep.

Nga pakaliyowera Mungwa ? Kano aliuswe.

Why hasn't Mungwa got back ? Perhaps he is stopping somewhere.

Occasionally there is the meaning of *by this time*, as in :

Takumana naŵo pa Lunsandwa ; lomba alutauke.

We met them at the Lunsandwa ; they are across by now.

The past-present tense, moreover, carries the significance of a more or less permanent condition, whereas the perfect usually denotes an isolated act, as will be seen in :

Wafuma mng'anda.

He has gone out of the hut (but will come back).

Alufume mng'anda.

He has left the hut (to live elsewhere).

ADDITIONAL NEGATIVES.

(1) A negative past or perfect tense is formed by substituting *niliye*, *uliye*, etc., for the affirmatives *nili*, *uli*, etc., in the above formations. With non-monosyllabic stems there is coalescence, and we have, for example :

<i>Monosyllabics</i>	<i>Non-Monosyllabics</i>
<i>niliye-umvwe</i>	<i>nillyochite</i>
<i>uliye-umvwe</i>	<i>uliyochite</i>
<i>aliye-umvwe</i>	<i>aliyochite</i>
<i>tiliye-umvwe</i>	<i>tiliyochite</i>
<i>muliye-umvwe</i>	<i>mulyochite</i>
<i>aliye-umvwe</i>	<i>aliyochite</i>

The class-formations are quite regular, and the negative may be regarded as being somewhat more emphatic than the form in final *-a*.

(2) A form of negative, employed in reference to the recent past, and commonly used in asking a question of astonishment, infixes *-na-* as follows, monosyllabics having no peculiarities :

<i>ninalembe</i>	I have not yet written
<i>unalembe</i>	you have not yet written
<i>analembe</i>	he, she has not yet written
<i>tinalembe</i>	we have not yet written
<i>mnalembe</i>	you have not yet written
<i>analembe</i>	they have not yet written

Other classes accordingly.

The favourite interrogative in use with this negative is *mwati*, equivalent to *kansi* and *nga*. Examples :

<i>Mwati mnalime ?</i>	<i>Mwati unatwe ?</i>
Haven't you hoed yet ?	Haven't you pounded yet ?
<i>Mwati manzi anapye ?</i>	<i>Mwati unaye ?</i>
Isn't the water hot yet ?	Haven't you gone yet ?

(3) The normal negative (see p. 59) sometimes inserts *na* (*at all*, *even*) before the infinitive of the verb, thereby adding force to the negative statement. Thus :

Mfumu iliyolaŵira [iliye kulaŵira].

The chief has not spoken.

Mfumu iliye nolaŵira [iliye na kulaŵira].

The chief has not spoken at all.

Mzungu aliye nonipa [aliye na kunipa] kantu.

The European did not give me anything at all.

Panikaliye na kulya.

Before I had had anything to eat.

The significance is the same as when *na* is inserted between a negative verb and a noun, as :

Mwana aliye na nyula.

The child hasn't a thing to wear.

Participial and Gerundial uses.—These parts of speech do not exist in Chinsenga as distinct forms, and are mostly supplied by finite parts of the verb, usually with the prefix *pa-*. No definite rules can be laid down, but a few examples will make it clear that such constructions are quite straightforward, and that all that is required in dealing with them has already been dealt with.

Zuŵa palakwera, natinkale.

The sun having got well up, let's not go.

Enze nga ni wovupa nolwendo wake.

He seemed tired with his journey.

Nyama ni yoŵola, yununka.

The meat, having gone bad, smells nasty.

Nisiya chiuza changu chulwala.

I left my friend ill.

Navupa kukuchenjezya.

I am tired of warning you.

Lito pilisambuluka, ng'anda ichiwa.

The mud having been washed off, the hut fell.

Nimuŵona pemupa.

I saw him giving it to him.

Namuŵona (pamupa or pomupa or omupa).

I saw him giving it to him (to-day).

Nenzoŵona penzomupa.

I was watching while he was giving it to him.

Naya kwa Kasezya, lomba nafwana kamana kazula.
I've been (to-day) to Kasezya, but found the river full.

Pofwika ku munzi njivi ifisama.
On reaching the village the thief hid himself.

Pinti nikafwike ku munzi nikafwane wama opota nsima.
When I get to the village I shall find my mother mixing porridge.

Oratio Recta.—Whenever possible, in subordinate sentences conveying an order, a request or a question, the native makes use of direct speech, though this rule is not invariable after the verb *-uzya*.
Examples :

Mfumu imkonsha mulwendo kuti, Mkuya kuni ?
The chief asked the passer-by where he was going.

{ Euzya anakazi kuti, Mkatape manzi.
{ Euzya anakazi, akatape manzi.
He ordered the women to go and draw water.

Emuuzya kuti, Mwana wanu wafwa.
She told her that her child was dead.

Emkonsha kuti, Akumangira vinji aâwa wantu ?
They asked him what the people had tied him up for.

Echiti, Uyu muntu watipaira mbuzi yasu, ni patammanga.
They said the fellow had killed their goat, so they had taken him prisoner.

Pinikonsha mfumu ichiti, Kano kwaali.
When I inquired of the chief he said he did not know where he was.

“*Happen.*”—Although *-pona* is not unknown, yet it is more usual to utilize the various tenses of *-wâpo*, and the imperfect *-enzepo*, to denote the word *happen*, the impersonal use taking the concord of Class 3, singular. The following tense-forms are heard :

nipo yenzepo	then it happened
yenzepo, yaâpo	it has happened
iâpo	it will happen (soon)
ize iâpo	it will happen (in the future)
ikaâpo	it will happen (at a distance)
ikoâpo	it will always happen (at a distance)
ni chinji chenzepo ?	what happened ?
ni chinji chiti chiâpo ?	what will happen ?
ni chinji chiti chize chiâpo ?	what will happen (in the future) ?
ni chinji chiti chikaâpo ?	what will happen (at a distance) ?

“*Cannot.*”—Although it is possible to employ the negatives of -kumako, yet the usual method of expressing inability to do a thing is to use the verb -kanga (*baffle, be too much for*), either impersonally or in agreement with *chintu* understood. Objective pronouns can be inserted, but in practice are almost always omitted. Thus :

kwikanga } denote { I could not manage it, you could not manage it,
chikanga } he could not manage it, etc.

kwakanga, kukanga } denote { I cannot do it, you cannot do it, he
chakanga, chukanga } cannot do it, etc.

Kolwe eyezya ngako kuimya chimwala, kwikanga (*or* chimkanga).
The monkey did his best to lift the rock, but could not manage it.

Nasakozulako, chukanga (*or* chunikanga) mpera.
I have tried to open the door, but I can't do it.

EXERCISE 30

-yoŵerera, be accustomed to.
-tera, (of water) recede, go down.
-windila, fill in, cover with earth.
-tongola, pick off, peel, shell.
-tondola, pick off (from stalk, as fruit).
-fokola, hollow out, adze out (wood
or stone).
-fukula, dig into (earth or sand).
-gaduka, be boiling.
-gadusya, *caus.*, boil.

-tyola (ng'anda), (in mudding) fill up
cracks with black mud.
-werezya (ng'anda), mud a second time.
-tekapo, put on the fire.
-pulapo, take off the fire.
-kota, be old.
chikamba (4), shell, peel, pod.
mmpepe (2), (stripped) maize-cob.
mpere (3, *pl.*), the (common) 'itch.'
ilyo, four days ago, four days hence.

Translate into English :

1. Nshaŵa ziluyume ngako.
2. Mwati mnatongole vitonga ?
3. Nafwana asaza anyinji osamba.
4. Nimkonsha kapitaŵo kuti,
Kansi mkwanu ana mulimo ?
5. Nyula zyangu ziluguke.
6. Mwati unayoŵerere kuyoŵa
wato ?
7. Kamkonshe chipika kati manzi
aŵa agaduka.
8. Mwati mnafulopo pa mchera ?
9. Mono zyonse ziliupye.

The monkey-nuts have got very
dry.
Haven't you stripped the maize ?
I found a lot of children bathing.
I asked the foreman if his brother
had work.
My clothes are worn out.
Aren't you used to paddling a
canoe ?
Go and ask the cook if this water
has boiled.
Haven't you dug out the water-
hole ?
All the castor-oil plants are ripe.

10. Ekonsha Mzungu kuti, Tũke muni viya?
11. Namvwa chimbwi enzofukula pa chumba.
12. Kansi Mzungu akalulemba aviya? Yai, alukumane.
13. Manzi alutereko lero.
14. Manzi alupite.

He asked the European where they should put the loads.
 I heard a hyæna digging into the gun-trap.
 Is the European still engaging porters? No, there are enough.
 The water has gone down a bit to-day.
 The water has quite gone (by).

Translate into Chinsenga :

1. Haven't you put the cooking-pot on?
2. Is the person you (*sing.*) mention an old man? No, he is a young one.
3. You (*sing.*) walk as though ill. No, I am numb with cold.
4. Haven't you (*pl.*) swept up those pods and maize-cobs yet?
5. Ask the women when they are coming to remud these huts.
6. I did not tell anyone that I was going to Mpetauke.
7. My hut is filthy with the bats.
8. You will find the Chiwanda people adzing a canoe.
9. How this 'itch' does irritate!
10. The door is no good, as the millet stalks are rotten.
11. Explain what happened next.
12. When shall we start? I haven't heard at all.
13. The storeman said he hadn't any coloured handkerchiefs.
14. The roan seemed dead, but when I approached it it got up and ran off.

Mwati unatekepo ntaro?

Kansi uunena alukote? Yai, ni mlumbwana.

Uyenda nga ni wolwala. Yai, nilukongwe.

Mwati mnayole vikamba ivyo na mimpepe?

Kakonshe anakazi kuti, Mze muwerezye zuwãnji ng'anda izi? Niliyouzya muntu kuti nikuya ku Mpetauke.

Mwangu muluwipe na anyamkalemuya.

Mkafwane a pa Chiwanda owaza wato.

Ati mpere izi kuwãwa!

Chisasa nchiipa, paviluwole vimpeti.

Lulula ni chinji chenzepo soti.

Tize tiime zuwãnji? Niliyoumvwe.

Wamakweo echiti, Niliye na micheka ya mawanga.

Mpenembe enze nga wafwa, lombapanamfwinda wavundumuka.

CHAPTER XVI

TIME AND WEATHER

To the native of Central Africa, whose main diversions consist in sowing, reaping, eating, gossiping, sleeping and walking, there is nothing of greater importance than the calculation of time, with its sun, moon and seasons, and considerations of heat, cold, drought and rain. Moreover, being without clocks, calendars, barometers and such-like refinements of civilization, he has invented ways of his own for measuring, and for speaking of, changes in time and weather. It becomes necessary, therefore, to add a few notes on the subject, in addition to those already given on the onomatopœic words used to denote the varying degrees of sun's light, and on simple expressions such as *last month*, *next month*, etc.

The Days of the Week.

Sunday	Siku la Mlungu, Sabata
Monday	Siku lotatika, Siku lolemba
Tuesday	Siku lakaŵiri
Wednesday	Siku lakatatu
Thursday	Siku lakane
Friday	Siku lakasano
Saturday	Siku lakasano na limo

It will be noticed that, owing to the abominable practice of calling the Christian Sunday by the name of the Jewish Saturday (introduced many years ago into Central Africa), the correct numbering of the days has become impossible: the "first day of the week"—the day of the Resurrection (St. John xx. 1, etc.)—is Monday; Tuesday, the third day, becomes the second day, and so on.

The Moon.—Certain periods of each month are denoted by the particular position of the moon at nightfall. The native appears to have no interest in the moon's phases, and there is no means of saying

literally, "The moon is full," for example; he merely notes its position in the sky as he comes in from a neighbouring village, to eat his supper and have his chat before bed, and later on he can faithfully and accurately make it clear to his friends at what period of the month a particular event happened. Three very common expressions in this connexion are:

<i>Chinsenga</i>	<i>English</i>	<i>Phase</i>
mwezi ponkala	when the moon was sitting	new moon
mwezi pakati	when the moon was central	first quarter
mwezi pewenze } ku chimfinzi }	{ when the moon was in the dark } { quarter }	full moon

The African also marks the dawn position and, pointing to a certain part of the sky in daylight, will say:

Mwezi pewichera teti.

When the moon was *there* at dawn.

The expression for a whole month is *mwezi ngololo*.

The Seasons.—Distant time, denoted in European languages by the naming of a month, has in Chinsenga a nomenclature all its own, and in very common use, particularly among the older people. The younger nowadays often possess, or have access to, what they are pleased to call *tulenda*!

As will be seen, the native denotes what we call the months by employing terms which describe the progressive stages of garden work, which naturally among primitive people like the Ansenga constitutes the main concern of the entire tribe—men, women and children. Rains and climate varying as they do, the designations in English are of necessity only approximately correct, so far as correspondence with our months is concerned; and there is overlapping. The following names are in constant use.

<i>Month</i>	<i>Name</i>	<i>Meaning</i>
January	Pa kafulumyo Posakula	When maize-beard forms At weeding time
February	Pakulya vitonga	When first maize is eaten
March	Pali chisantu Pali chitumpu	In the shortage of food When the millet gets tall and bursts
April	Pofula mapira Pakulya mapira	When millet-heads form When first millet is eaten
May	Posanja Pa mwera	When millet is cut down In the winter

<i>Month</i>	<i>Name</i>	<i>Meaning</i>
June	Potenda	When millet-heads are cut off
	Polongera	At storage time
	Pa mwera	In the winter
July	Polongera	At storage time
	Pa mwera	In the winter
	Poshoka lupya	During the bush-fires
August	Pa chisaro chitonto	In early summer
September		
October	Pounga	During garden-clearing
	Pa chisaro	In the summer
November	Pounga	During garden-clearing
	Pali chikunisilila	During the last heat before rains
	Pa mtiulo	During the early rains
	Pokomola	At sowing time
December	Pa mtiulo	During the early rains
	Mmiundo	At the first growth
	Posakula	At weeding time

Rain.

The first rain of the season (in late October) is known as :

nzimyalupya (3)	the bush-fire quencher
ntumvyavimiti (3)	the tree-sprouter (-tumba)

The second rain (in November) is :

ya mnunshatuvi (1)	that makes excrement smell
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The last rains (in early April) are :

nkokololansoche (3)	that sweeps away (-kokolola) the grass-seeds (nsoche)
mbozyamperere (3)	heavy and gusty, that rots (-wozya) the maize-stalks (mperere)
nsiyalwayo (3)	that leaves footprints showing

Other distinctions are :

milochi (2, <i>pl.</i>)	}	settled rain (lasting a day or more)
mizumbi (2, <i>pl.</i>)		
ya msikiti (2)		penetrating, growing rain, without wind or thunder
ya maparazi (5, <i>pl.</i>)		driving rain
ya chisau (4)		sudden, local rain, springing (-sauka) apparently from nowhere
ya chifufu (4)		misty rain
mtiulo (2)		the early rains
(v. -tiula)		

Kwasu itiula mvula mwezi ponkala.
With us the rains began with the new moon.

chipomezi (4)	noise of approaching rain or of river
chikumbi (4) chimo	storm of rain without a break
vikumbi viwiri	storm of rain in two parts
-wazya	drizzle
-lulula, -longosola	fall regularly and in moderation
-temera	cease for a time (3-14 days)

Heat.

chifundila (4) }	heat (in general), frowst in hut
chiwe (4) }	
chilungu (4)	midday sun heat
ntemerangume (1)	last great heat before rains, when felled trees (-tema) soon dry (-yuma)
chikunisilila (1)	the last hot spell
leza (1)	thunder, God
-uluma	thunder
kalaŵelaŵe (8)	lightning
-ŵyata	(of lightning) flash
-punta	(of sun) go in, be hidden in cloud
-pepa, -naka	(of sun) be less hot

Aphorisms :

Zuŵa lakanda poterezi.

The sun is very low (*lit.* has stepped on a slippery place).

Zuŵa lakanda pochembere.

The sun is very low (*lit.* has stepped on the housekeeping).

Leza ouzya alimi (used of first, heavy thunder).

God is warning the hoers (that the rain is near).

Leza opika myungu (used of later, separate peals).

God is cooking pumpkins [mungu (2)].

APPENDIX

CLASSIFIED WORDS AND PHRASES ; NATIVE STORIES

AN attempt has been made here to group together under subject-headings certain necessary nouns and verbs not already given in the vocabularies, and to set down a number of the most commonly used phrases, heard almost daily in native speech. As is the case in every language, these last are the ideas most difficult to render idiomatically, since they have largely become stereotyped ; so that, whereas an ordinary sentence may be correctly translated into Chinsenga in quite a number of ways, there remains the fascinating task of attempting to speak colloquially, using the set phrases of the native.

No attempt has been made to explain the syntax of the sentences, as in the majority of cases it can be deduced from what has already been written ; but all words occurring in them will be found in the Vocabularies at the end of the handbook, with such explanations of their meanings as are necessary.

General.

Tikalale njala.
Tiingolala chitutu.

Tafwa njala.
Timfwileni mmenso.
Nilindile, tanganilye.
Nipekoni fwaka : nina chitata.

Nga A na B ni pochinji waŵo ?
Nga mweo na C ni pochinji wanu ?
Ku menso kwakula lero.

Muyanu enzomkonshani.

Kwanu ni kuni ?

We shall go to bed hungry.
We shall have to sleep without a fire.
We're dead with hunger.
Our death will lie at your door.
Wait till I've had something to eat.
Give me some tobacco : I am longing for a smoke.
What relation is A to B ?
What relation are you to C ?
I (we, etc.) am longing to see him (them, etc.) again.
Your friend was inquiring after you.
Where do you live ?

Nupangwa muniuzyeko munti ni-chitile.

Nupangwa munipangeko mano munti nkalaŵirire.

Unganiyavyire panyinji.

Niliye nawo malizu uyu mlandu.

Nte mlandu wangu.

Ni ntota yanji imuchita ?

Ni cha mtima wake.

Zyamkolani !

Nasyani malizu.

Katisya !

Napukapuka na zungo.

Lekolongofyanya.

Lekopita mmbali.

Tangamumvwe.

Laŵira soti, nimvwe.

Kansi mupatula lwisi na ntina ?

Nakonsha mwakusiirana.

Kansi lizu ili nda kamokamo ?

Zuŵa liri syani ?

Tiyeni tikalosye mlukoro !

Talamuka, wanifyandikizya !

Ati uyu muntu mperu !

Mwanilindika nsita ikuru.

Lekonilolesya tyala, nkolaŵira !

Lekanulolesyana unyakombwe.

Nga mkati mwaikamonji ?

Leka nikusundule.

Ichi kansi mwichitolaizya ?

Wapoka syani icho ? Enipa cha wanzi.

Kansi ni kuni kwaali ?

Ni msango wasu wometelela.

I want you to tell me how to act.

I want you to advise me what I am to say.

You can help me in many ways.

I have nothing to say in the matter.

I don't care ; it's nothing to do with me.

What's the discussion about ?

It serves him right.

You've got the worst of it ! (*lit.* shame has suffocated you).

Lower your voices.

Speak up !

I can't hear for the noise.

Don't jumble your words.

Don't beat about the bush ; get to the point.

Wait and listen.

Say it again ; I don't understand.

Do you distinguish between the words *lwisi* and *ntina* ?

I asked how they (the words) differ.

Is this a rare word ?

What time is it ?

Come on, let's shelter (from sun, rain) in the verandah !

Move up, you are squashing me !

What a rude fellow you are !

You have kept me waiting a long time.

Don't just stare at me, speak !

Don't gaze at each other like fighting-cocks.

What have you put inside ?

Let me cut it (the thorn) out for you.

Did you get this given to you ?

How did you get that ? He gave it me for nothing.

Where is it that he hangs out ?

It is our custom to cut the hair in patterns.

House and Kitchen.

kuntambo (9)

visamo (4, *pl.*)

inner part of hut
furniture

malili (5, *pl.*)

kumitu (9)

bedstead

the head

kumatambalallo (9)	the foot	unyamulyapuzu (6)	extravagance
nsawe (3)	mosquito net	-pika uchindusi (6)	under-cook
-funkilila	tuck in	paziko (10)	fireplace
mseko (2)	pillow	-tekapo	put on fire
udeude (6)	cobweb	-pulapo	take off fire
-pukuta	dust	-lunguzya	heat up, boil
chisunda (4)	lamp-wick	-saluka, -wila	be boiling, boil over
-kolezya	light (lamp)	-wiruka, -fuluma	
mtopola (2)	long calico garment	visansa (4, pl.)	sediment, dregs
chigamba (4)	a patch	msukupara (2)	bottle
mfungulo (3)	button, key	-kumuka	be chipped (of china and earthenware)
chifungo (4)	button	-komboka	be chipped (of gourds)
-salazya	smoothe, iron	-pusula	pluck (fowl)
-wamba	air by the fire	-pika yamsuma	roast
-yanika	air in the sun	mntungwa (2)	skewer
-shoka	scorch	mpanilo (2)	
chinkupule (4)	a loofah	-tanta, -leula	cut up (meat)
-liwamyamuwili	keep oneself clean	-fyukutula	joint
tanta (5)	nausea	-sanka	chop up
uchenesi (6)	waste	mzyongo (2)	strip of meat; pl. biltong.
vingazi (4, pl.)	clumsiness	-wezenga mizyongo	slit into strips
-fwanikizya	catch in the act	-sansanta	mince
-futafuta	be busy with house work	-lolezya (alwendo)	expect (visitors)
-pemberezya	economize		

Chinjikulako.
Siyako cheni.
Siya wazalako.
Siya wachinjika.

Gwedulapo pa mulyango.
Pilingisyamo mng'anda.

Pilingisyako ku mulyango.

Lekopoza chisasa.
Niwe muntu ? }
Nimwe wantu ? }
Niwe wani upenya chisasa ?

Ni chi ? or Ni vi ?
Niuzye chawazila.
Kansi ulindile mayasuko ?
Uze mailo potetino.
Ukaŵenkezi (pl. mkaŵenkezi).

Open the door wide.
Leave the door open, door-bar down.
Leave the door shut.
Leave the door half-open, unbarred.
Open the (native) door.
Fasten the (native) door (on going out).
Fasten the (native) door (for the night).
Don't slam the door.
(At the door, or on path at night)
Is that anyone there ?
Who's that pushing round the door ?
What is it you want ?
Tell me what you've come for.
Shall you wait for an answer ?
Come about this time to-morrow.
Go and sit down and wait.

Fumaponi, mweo ; nina mulimo.
Nkoyani ; nachenjerekwa.
Lekomitendokanwa.
Wina chisengesenge, weo !

Siyaponi mkalo !
Nipitepo or Nipiteko !
Pa njira apo !
Msiyepo cheni !
Mwanifipizyako.
Mwanisitika.

Yola twapona utu.
Sintula mashanga aŵa.
Peta (or peteka) wino nyula izi.
Woikonyino vintu.
Sinupangwa usali woteti.
Aŵa manzi nafipa ; leta aweme.

Kansi watapa mulwera ?
Yai, natapa pa mchera.

Pungulapo.
Kukulapo pa mtenene apa.

Pukutapo pataikira manzi.

Izokunkumule muswe.
Bantukula.
Minjira iyi yafunkana nosuka.

Kansi nisuke na lero ?
Kati nakukuita, wopuvyoitaŵa.

Lekani zungo ; municheusyache-
usya.
Kalata, bwana ! Ni kachinji ?
Tutemo, bwana ! Ni twachinji ?
Unga, bwana ! Ni wachinji ?
Tangomvvisye ungayopulumbila.

Sinupangwa wivi woteti.
Ni ŵani wakolonkonsha muno
mwangu ?
Usakire mpakofwana.
Lekokatakata viya.

Will you go away ; I am busy.
You go ; I am late with my work.
Don't interrupt me (while speaking).
You are always asking for some-
thing.

Leave a gangway !
Let me pass !
Let me pass, please !
Don't block out all the light !
You are keeping the light from me.
You are shutting out the fire (or
sun).

Clear up these crumbs.
Empty out this tobacco-ash.
Fold up these clothes carefully.
Keep the things tidy.
I will not have such untidiness.
This water is dirty ; bring some
clean.

Have you drawn running water ?
No, I've drawn it from the water-
hole.

Pour some away.
Mud it over where the liquid's been
spilt here.
Wipe off (table, etc.) this spilt
water.

Come and knock off this ant-mud.
Lever up the lid ; pull open.
These clothes have shrunk in the
wash.

Shall I wash them again to-day ?
If I call you, you must always
answer at once.

Stop that noise ! you disturb me.

Letter, sir ! What letter ?
Axes, sir ! What about axes ?
Flour, sir ! Flour, what flour ?
Wait and listen carefully, or you'll
go and bring the wrong thing.
I will not have such stealing.
Who has been ransacking my hut ?

You must look till you find it.
Stop meddling with those vessels.

Pausasamba unichitisya tanta.

You make me quite sick through
not washing.

Barter.

-sitana	barter
-sitisya	sell
kasiyosiyo (8)	young chicken
kakolwe (8)	young hen
msote (2)	$\frac{3}{4}$ -grown chicken
kwanjakwata (7)	ready money
-shukamo	make a profit on
nyula ya nyenye (3)	} fine calico
nyula yotimba	
-langala	be coarse and transparent
-walala	be many-coloured

mkono (2)	half-a-yard
lupande (5)	a yard
mkwamba (2)	two yards
chikwete (4)	three yards
chilundo (4)	four yards
muwinda (2)	loin-cloth
mpangalalo (2)	calico head-band
ngayi (3)	breast-cloth
ngwo (3)	baby-sling
kabudula (1)	shorts
[borrowed]	

Tangatipangane.

Nyula iyi ni iyumu chitema.

Munyu uyu ni upepu chitema.

Nikupandireko chikwete.

Nga luwezi ulo mwisita tyani ?

Nisita ndalama ziwiri.

Wanichenjerera ndalama imo.

Kakonshe unga.

Ikirirapo mpunga.

Ati kupya vikonde vyaleta awa !

Ati muuti uzoŵovwalila !

We must first come to terms.

This calico is very dear.

This salt is very cheap.

I will cut you off three yards.

How much did you give for that
knife ?

It cost me two shillings.

He has cheated me out of a shilling.

Go and inquire about the flour.

Add on a little more rice.

What lovely ripe bananas they (or
you) have brought !

How you will dress up !

Gardens.

chitemi (4)	new garden (till first harvest)
mkuka (2)	heap of branches
chikuse (4)	heap of weeds
miundo (2, pl.)	sowing-time
chisala (4)	old garden
-lala	revert to bush
-lalika (caus.)	let garden go to ruin
chinshawā (4)	monkey-nut garden
dimba (5)	mud garden
ohlvwande (4)	extra maize garden near village
lusito (5)	fence
ndala (3)	raised hut
chitenje (4)	light roof on poles, shelter

kafuche (1)	alluvial soil
la nkande (3)	black clayey earth
lufuko (5)	crumbling earth
mtumbila (2)	} round bed
kaputya (1)	
mdando (2)	} long bed
mkose (2)	
chilongo (4)	olod
-tuntusya	raise, camber
-kwenga	rake together
chikwengo (4)	fork, rake
-santula lito	dig over earth
-tipula	dig deep
kakote (1)	first (short) weeds
luwerera (1)	later growth of weeds

-sakulila mbuto	weed with hoo	msale (2) }	(spec. of) sugar-
-nyulila mbuto	weed by hand	nzimbe (3) }	cane
kapinga (1)	Bermuda (or dub)	mungu (2) }	(spec. of) pump-
	grass	ntanga (3) }	kins
mnyolo (2)	worm	-fyokola vitonga	fell maize
nkono (3)	snail	-yolola vitonga	heap together
-tandila tuni }	scare birds		maize
-yamila tuni }		-sanja mapira	cut down millet
-tuwa	flower	-tenda mapira	reap millet
nyengo (3)	season	chiseŵo (4)	heap of millet
vyanchesya (4, pl.) }	out of season crops		heads
vyantilila (4, pl.) }		-tunsha	carry to village
vyamnyonto (4, pl.) }		chikumbe (1)	owner of food-
nyemba (3) }	(spec. of) beans		stocks
nkunde (3) }			
kankoma (1) }			

Naluwa kambwiri ku minda.

Nasililako chitundu ichi.

Kasinkemo minga mnjira iyo, angopitamo wantu.

Mangilapo chisani.

Kansi tyani, mwayasu, kuno kwanu mmera?

Izani mulime pano potimba.

Msati mosafya.

I've stupidly left my hoe at the gardens.

I have finished with this basket.

Block up that path with thorns to stop people going along it.

Build a shade over these.

Well, my friends! how are the crops round your way?

Hoe here where it is overgrown.

Don't leave rubbish about.

Hut Building.

ya msana wa		fundo (5)	knot
nzovu	rectangular hut	mukwa (2)	green bark
yozinga	round hut	-pondola	bark
ya nsipata (3)	hut with contiguous wall-poles	mzati (2)	upright post
chimpalalila (4)	unroofed, unmudded hut	mtamba (2)	horizontal pole
chipinda (4)	partition	nchenamila (3)	verandah pole
mlingo (2)	size, measure	muwalo (2)	cross-lath
muutali (11)	height, length	mnkasya (2)	bamboo ring inside
mlutumba (11)	width		wall of round hut
-tonto mlutumba	narrow	-zika	fix upright in ground
kunoka (7)	depth	-jinyisya	ram in a hole
chichiri (4)	post, peg	-dinizya	press down
mpapo (2)	row, line	-pininkula	lever up
lupanye (1) }	trees giving the best poles	-pempentezya	make and finish off
ngonono (3) }			neatly
kapumpa (8) }		-konkoŵezya	build strongly
-tema	cut down	-kunta	pull (hut) down
		-chenka	cut a fork in, enlarge
			fork of

-fyatika	fix in fork	kumbwe (1)	grass roof-crest
-pana chisasa	build (native) door	chenjerere (4)	long straight crest
-chilikila	support	-bwatalala	crouch, be too flat (as roof)
-somera	wedge in (reeds in wall, or grass in roof)	-lewa (mtenje)	bind (roof) round
-solola	pull out	chitungo (4)	large needle (bam- boo for inserting bark-rope, metal for reed mats)
-sololoka	slip down		
-tendapo	cut off	msenga (2)	trees giving the best bark-rope
-sezapo	trim, shave off	ziye (1)	
-popa (as ntumba)	interweave	muuyu (2)	
chitindi (4)	half-grown reed	mulele (2)	
-tenda	cut reeds (at river)	msisye (2)	creeper-rope
-tentula	beat out to an edge	-pampanila	beat (floor) flat
chosewerako (4)	grass-sickle	chikunka (4)	gang, party
ntanana (3)	best grasses for thatching	-chicha	work hard
lupala (5)		-katisya	
kasense (1)		-gwerevya	work lazily
numbu (1)		mpingambizi (2)	hindering
-chenchena	trim (grass)	-tetekezyana	foist work on each other
-teka	interfix roof-poles at apex	-fwaya ng'onyo	play about at work
chiteko (4)	roof apex		

Mochitira ni muwiri.

Chitani mmuziŵira.

Echitotemba tu ?

Tuma msaza akaule mbazo.

Wanituma mnolo.

Nkolesyani ng'anda, kutemwa ya-
pya na vilamulamu.

Elichita ku kwendo, ni paliyekuza
lero.

Mwachomesya zuwa lonse wosa-
chita kantu.

Akosyosowera nze niwanyate.

Chinsi icho chasendama; chilu-
ngamike.

Mwalima syani lero ?

Katizyakoni na tumbwiri, nimpeni
maluŵezi mailo.

Futulussyani uzu ula. Wa pantanzi
tu ?

Lekanutaira viswaswa mmbali mwa
mseo.

There are two ways of doing it.

Do it in any way you can.

So they managed to carry it
between them ?

Send a lad for an adze.

He has sent me for a whetstone.

Watch the hut still, in case it
catches fire from the sparks.

He hurt his leg, so he hasn't come
to-day.

You have spent the whole day
doing nothing.

If they start playing the fool, I
shall hit them.

That wall-pole is sloping; straighten
it.

How have you got on with the
hoeing to-day ?

Use hoes temporarily; I will give
you knives to-morrow.

Hoe back that grass there. What,
on ahead there ?

Don't empty your rubbish just on
the side of the road.

Pampanilapo lito, ni pokumbika.

Mkapezye ichi mkayowona muntu akuya ku Boma.

Nupangwa wantu atatu akaule viya ku Kawe.

Katizyakoni ng'anda ino.

Nakukupa pa mwezi ndalama zisano na nsongezo.

Woniuzizyatu kukasala mwezi umo kuti nifumepo pa mulimo.

Ungaye ukasiyapo muyako.

Kaite amilimo nasongezo.

Lekani kuza umo umo.

Nkamzani!

Lekanunderera; nampani ndalama zitipangana.

Workshop.

mlombe (2)	}	best trees for workshop use
mpapa (2)		
muwawa (2)		
mlulu (2)		
chikupa (4)		plank, board
-chingama		be warped
-tepuka		be (too) flexible
-noka		be hollow in centre
-tumbama		be high in centre
-a mpinde (3)		cross-grained
chilimba (4)		bench
mpanilo (2)		vice
-manila		put in vice
mtika (2)	}	thickness
nchinya (3)		
nundo (3)		hammer
msalazyo (2)		smoother, plane
msumbu (2)		awl
chotulila (4)		gimlet, brace-bit
ncherero (3)		chisel
chikwengo (4)		spokeshave
chimano (4)		pincers
cha menu (5, pl.)		saw
mfumfu (3, pl.)		sawdust

Waifyofwinzya chikupa.

Put some earth down here and beat it; it's quite hollow.

Send this by someone you see going in to the Boma.

I want three men to fetch loads from Broken Hill.

Sleep in this hut for the time being.

I will give you five shillings a month and rations.

You must give me a month's notice when you want to leave work.

You can have the time off on condition you send a substitute.

Call the workmen, and I will ration them.

Don't come in batches.

Come along! (as to boys slow in coming).

Stop grumbling! I have given you the pay we agreed upon.

lusiye (5)	wire edge
ndiwa (3)	dent
-fwinzula	dent (edge)
livwa (5)	notch (as by axe)
uzilo (6)	black lead
mzumali (2)	nail
mzumali wa mazinga (5, pl.)	screw
-lumanya	join
-lamatika	glue
-fokola	mortise
mayano (5, pl.)	joint
-kwetula	take to pieces
-serewenda	be a loose fit
-lapuka	(as dowel) come out slightly
-kwamula	chop down, whittle
-pala	whittle, plane
-kwenga	plane, spokeshave, carve, smoothe
-yenga	
-semberezya	smoothe edge
-shereula	bevel
-linganya	make equal
-chingamika	slope (as plano)

You have made the board too narrow.

Hunting.

<i>Animal</i>	<i>English</i>	<i>Big bulls</i>
nsefu (3)	eland	lundwe (1), (lone) ungwe (1)
mpulupulu (3)	kudu	mpoto (1)
chuzu (1)	water buck	kakonje (1)
mpoyo (3)	reed buck	—
chikwiwa	bush buck	—
mpenembe (1)	roan antelope	—
ntuwakanwa (3)		—
nyambuzi (1)		—
nyinambuzi (1)	sable antelope	—
nkonzl (3)	hartebeest	—
numbu (3)	wildebeest	—
nseula (3)	puku	kakonje (1)
mpala (3)	mpala	kakonje (1)
chozimbi (1)	oribi	—
chinkoma (1)	klipspringer	—
insya (3)	duiker	—
ching'eng'eng'e (4)	small duiker (spec.)	—
kafundo (1)	Sharpe's antelope	—
	lone bull (of all buck)	{ chipatangwe (1) katakwe (1)
	[big cow	chikolwe (4)]
nzovu (3)	elephant	(tusker) nkungulu (3), (tuskless leader) muwi (1)
mbowo (3)	buffalo	kakuli (1), lambwe (1)
mvuu (3)	hippopotamus	chipandwe (1)
chipembere (1)	rhinoceros	—
nguluwe (3)	wild pig	mdudu (1)
nkumba (3)	pig	kapado (1)
mnjiri (1)	wart-hog	chembe (1)
mbale (3)	serval	chipulwe (4)
nsimba (3)	genet cat	mmfumba (1)
mfungo (3)	civet cat	mbulu (3)
kunda (1)	palm-civet	nsamba (3)
mpendwa (3)	ant-eater	kwaŵe (1)
changa (1)	lemur	mfuko (3)
kamundi (8)	'bush baby'	lumvwi (1)
		mongoose
		(spec. of) iguanas
		mole
		chameleon
chimbombo (4)	hoof	vipombwe (4, pl.) droppings
mkunu (2)	snout	chikuwa (4) track (through grass)
mzenze (2)	tail of snake or croc.	mkanka (2) courage
chimbongo-		njeza (3) foolhardiness
mbongo (4)	foot-hole	malofya (1) a crack shot
makasa (5, pl.)	spoor	malunji (5, pl.) good aiming
vifurukutu (4, pl.)	play-spoor	maponya (5, pl.) bad aiming

chitewa (4)	shooting-platform	-tuula	clean (by rubbing)
wonga (6)	gunpowder	-pukuta	clean (with oil)
kalutussyu (1)	case of cartridge	-londola	spoor
chipolopolo (4)	bullet	-wenda	stalk (animal in sight)
malisau (5, <i>pl.</i>)	shot	-tenderezya	head off
tako (5)	stock	-sokola	beat
chinnya (4)		-vundumuka	get up and run
mululi (2)	barrel	-zyama	stand at bay
nkombwa (3)	magazine	-nwekera	turn on
liso (5)	sight	-lizizya	fire at
uta (6)	trigger and shield	-lasa	hit, wound
tubu (1)	firing-pin	-tuna	spear or wound superficially
msopero (2)	ram-rod	-pumbwa	find nothing
-pangila (mfuti)	load	-lalilila nyama	sleep away hunting
-gwedebula	unload	-tintimika (ku)	make a bee-line (for)
-lulika	shoulder	-fundula	skin
-sanzika	raise	-tumbulula	disembowel
-linga	aim	-lembulula	slit skin into strips
-kweŵa	pull trigger	-talika	peg out (skin)
-lizya	fire	-puka	bray
chiunda (4)	report	mongo (2)	marrow
-lema mfuti	open breech	chiu (4)	liver
-wezya mfuti	close breech	mapewa (5, <i>pl.</i>)	kidneys
-kwetula	disassemble	ukanga (6)	tail-hair (of elephant, giraffe)
-lundika	assemble		

Nupangwa ŵantu aŵiri nikaŵambe
naŵo.

Ŵirikizya tusaza uto kuti tuwerere.

Niulepo umo wa mweo.

Tiye ini ?

Konka mpepo.

Pitila kunyansi.

Imya lukungu tiŵone kukuya mpe-
po.

Wonyaika mendo.

Yendani uŵerame.

Kansi njoka iyi ina chilembe ?

Napuzumuka panyandi.

Tachita nkumano na nsefu zisano.

Naiŵona lombapano mpoyo yate-
nda njira.

Niŵona chitowo chikuya mpera-
mpera.

Ni nyama zyanji ?

Kansi zikalipeneme ?

I want two men to go hunting with.

Shout to those children to go back.

I will take one of you.

Which way shall we go ?

Go up wind.

Go down wind.

Pick up some dust, and let's see
which way the wind blows.

Walk softly.

Stoop down as you walk.

Is this a deadly snake ?

I escaped by the skin of my teeth.

We came suddenly on five eland.

I have just seen a reed-buck cross
the path.

I saw a vlei stretching as far as the
eye could see.

What kind of beast are they ?

Are they still standing ?

Nalizizya insya kawiri, lomb na-ponya.

Kansi tipitilile ?

Natizyokere ku munzi.

Fumyamo nsoche izi.

Lekosalilasalila.

Lasamo fumo.

Tenderani wantu vintuli vintuli.

Kavipeni vyoto vyonse vintuli viwiri viwiri.

Travelling.

-chama	stand in line or circle
Iwendo (5)	speed
machila a lumbe (1)	four-man hammock
mtungu (2)	water-flask
-wirikizya	shout to
-lamba	follow (river or road)
njiramampindwe (3)	cross-paths
-pemako	have a rest
-tunda	relieve nature
-perana mtende (2)	exchange news
-pambana	miss each other
-werera	turn back
ntilo (3)	confluence
-pwila, -kama	dry up
chilambo (4)	bare, treeless plain
-tentemuka	go down-hill

Nupangwa wantu kumi na asano ati aye nane ku Kawe.

Muze monse mlungu uyake ; msanipumvya.

Nteniima mpaka milungu iwiri.

Mkawaenkezi milungu iwiri, mu uyake mkaze pakati.

Mwaimila kuni ? Naimila kwa Pemba.

Mwapitila njira yanji ?

Mupitile njira ya kuni ?

Izonitangulile njira.

Nga njira ya kwa Pendwe yupa-tukira kuni ? kansi nikaliyofwi-
kapo ?

I shot at a duiker twice, but missed both times.

Shall we go on ?

Let's turn back to the village.

Pull out these grass-seeds.

Don't keep dropping behind.

Stick your spear into it.

Cut off the men's meat-shares.

Give each group of porters two shares of meat.

chisangala (4)	fowl-carrying cage
-koloŵeka	carry over shoulder on a stick
-ilemvyā	carry swinging in hand
-kupulila (mulilo)	beat out (fire)
-pupusisya	burn fire-guard round
-sonkera	} arrange or rearrange (fire)
-sonkanya	
-sonkanika	
-kozya	light
-fuzilila	blow into a blaze
-kolera	(of fire) catch
-sonkolola	reduce (fire)
chisinkintwa (4)	unburnt firewood
chizimati (4)	} wood (of certain trees) which re- fuses to burn
[-zima]	

I want fifteen men who will go with me to Broken Hill.

You must all come next week ; don't let me down.

I shall put off starting for a fortnight.

Go and wait for two and a half weeks.

Where are you off to ? I'm off to Pemba.

Which way have you come ?

Which road are you going by ?

Come and show me the way.

Where does the Pendwe path branch off ? haven't I reached it yet ?

Mwaisiya kuvuli.
 Mkaliyofwikapo.
 Tiluwira msanga tiwera usiku.

Nkasa angati titeukila.

Echiya ku Mpetauke; kano lero aluzyoke.

Waya, lomba akaliyopita.

Ku munzi uko ni kwa wani?
 Iyo mfumu ni wani zina?
 Nga zina la mfumu yanu ni wani?
 Yendesya ungazofwana paliye neo.

Tikaswere nsiku ziwiri kwa Serenje.
 Nupangwa chilongosola.

Iyi ni njira lini: ni msita wa mbeŵa!
 Kansi mpatali pa Lwangwa na pali Mtisase?
 Kansi pakati pali minzi?
 Kumwanena ni kuni?
 Kuluzi uko! Pitani!

Pa luuku payomokera na manzi a zamba.
 Mpanamike wantu atatu anitausye.

Manzi ali tyani? Opera mchifuŵa.
 Pakati pali syuu.

Kansi manzi efwika muno? Yai, eperera mmadimba.

Kansi aviya asokoloka?
 Uzoniuzye akaza aviya.

Mkasake paweme pa chimfule pokoma hema.
 Lozyani hema ku matulilo.

Zungulusyani mfololwa pa hema.

You have passed it.
 You haven't got to it yet.
 We lost our way in the bush and got benighted.
 We ought to have started overnight.
 He has gone to Mpetauke; probably by this time he is on his way back.
 He has started, but he is not out of sight yet.
 Whose village is that?
 What is that chief's name?
 What is the name of your chief?
 Hurry up, or you will find I am not here.
 We will stay two nights at Serenje.
 I want someone to interpret for me.
 This isn't a path: it's a mere mouse-run!
 Is it far from the Lwangwa to the Mtisase River?
 Are there any villages in between?
 Where is the place you speak of?
 Any women at the river there?
Answer—You can come by.
 The bank has been eaten away by the flood-water.
 Keep three men back to carry me over.
 How is the water? It is up to one's chest.
 In the middle the water is over one's head.
 Did the water reach to here? No, it got no farther than the lower gardens.
 Are the porters in sight yet?
 Come and tell me when the porters get in.
 Look for a nice shady place to pitch the tent.
 Face the tent away from the afternoon sun.

Ikosyolokwa mvula mze mnteu-
luleko myando ya hema.
Yanga nkata ungafifye chiya.

Ichi chiya chunilema.
Anitwalikira mamfwa.
Nikupepusyire chiya.
Usafwankula chiya icho.

Mositikizya viya.
Msati mogadamula viya. Mwa ?

Sanzikizyani milimba apa.
Longololani viya.
Funka mpando uyu.
Tuvulula tebulu ili.
Izani muwamye pokozya mulilo.
Nkuni izi ni zikuru zyeke ; ukalete
nsanzu.

If it starts raining, loosen the tent-
ropes a little.

Wind a head-pad, or you will dirty
the load.

This load is too heavy for me.

He has given me an unfair load.

I'll lighten the load for you.

Don't put that load down with a
bump.

Put the loads down gently always.

Never turn the loads upside down.

Do you hear ?

Pile the boxes here.

Unstow the loads.

Fold this chair up.

Unfold this table. [fire.

Come and prepare a place for the

The firewood is all too large ; bring
some twigs.

Palavers.

-nkala nsaka	hold a palaver
-wira mbila (3)	announce publicly
-pa mlandu (2)	accuse
ntoni (3)	witness
-simikizya	give evidence
	against
-palamula	falsely accuse
-pinda mlandu (2)	bring up old case
-pinda muntu	push someone for
	satisfaction
-kanikizya }	contradict
-simikizya }	
-lilapizya	take an oath
vyendi (4, pl.)	the truth
-tanikilwa	have on hearsay
nkoswe (3)	advocate
-poza kuvuli	plead cause of
-limilila	inform against
lwetete (5)	tale-bearing
-changamuka	stand, speak or
	walk smartly
-pita mmbali }	beat about bush
-lambalala }	
-litwala	give oneself up
-likanila	defend oneself
-tantauka }	deny guilt
-kanauka }	
-chita mpandila (2)	make excuses

-ziya }	implicate
-songera }	
-leukizya	throw blame on
-ng'unang'una	be at a loss for
	answer
-pukumala }	{ remain silent
-tukumala }	{ through indeci-
	sion
mwano (2)	obstinacy
-lunduluzya	
	mandu
-lizomerera	add to one's guilt
msango (2)	acknowledge guilt
chisilano (4)	custom
dango (5)	tradition
tetulo (5)	law
kabutu (1)	order, regulation
mziche (1)	young girl
	unmarried or di-
	vorced woman
ngomwa (3)	impotent male
-nkala nkalo (3)	live happily
-lenzana	sever a friendship
-suzula	divorce
-kunda	(of man) commit
	adultery with
-lala	have sexual inter-
	course with
-kata	rape

-chenchemwa	commit fornication	-chita chipile (4)	take offence
nchende (3)	male adulterer	-puntuka(po)	turn away in disgust
chipali (4)	bigamy, polygamy	-pamba	demand free
-palika	live in several villages	mampamba (5, pl.)	extortion
-a vumo limo (5)	} of the same mother	-pandira wanga (6)	poison (someone)
-a mkombo umo (2)		chilyanzyawalo (4)	bribe
-a mala wamo (5, pl.)		-pyera nsaka	offer a bribe
nyakukanwa (1)	quarrelsome person	nsinkakanwa (3)	hush-money
nsakansaka (3)	quarrelsome-ness	-sonda mkanwa	trap in speech
-kalipizyana	be angry with each other	-somba mlandu	cast about to get at the truth
-usyana, -nyatana	fight	-panga	urge (to do)
-wa konganga	fall backwards	-chimula	urge (not to do)
-wa uvuname	fall forwards	-konwa*	lose a case
-wa mkaŵeya	fall on side	-konda*	(of verdict) go against
-sulunya	bully, get knife into	-susya	get (someone) convicted
malete (1)	mischief-maker	-fyorowoka	escape by wits (though guilty)
umalete (6)	mischief-making	-peleka { nsambo (3) }	} give in and apologise
matendesya (5, pl.)	spreading false report	{ nkuku (3) }	
mlangapusya (2)	bad influence	mfuto (3)	fine
-pamika }	influence	-futa mlandu	pay up in a case
-pamvya }		-manga mantang'anya (5, pl.)	handcuff
		-kwapula	flog, thrash, beat
		chitimbo (4)	stroke, stripe
		kambolimboli (8)	prison
		-ya msanga	give a bad verdict
		-ya mkati	give a good verdict
		-ya mNdonda mwa Kapikira	{ give a good verdict as Ndonda used to do

* A man is not thought of as condemned, or found guilty, by the chief, but by the palaver itself. Thus: Mlandu wakonda weo; Chondo ni ekonwa.. There are no words for *find guilty* and *acquit*.

Kaŵauzye a mlandu tangaaŵe-nkezi.

Kati wina malizu, laŵira.

Kansi ichi chukonkana na ichi chiunena?

Lulula chiwichita pavuli.

Teti wimnyatira msungilo.

Eninyata nkonyo.

Nimnyata malupi aŵiri.

Nilipera mutu ku mwala.

Go and tell the palaver people to sit down and wait.

If you have anything to say, say it. What has that got to do with it?

Explain what you did next.

So you hit him without any reason.

He hit me with his fist.

I slapped her twice.

I struck my head on a stone.

Dispensary.

nyaluwombo (1)	top of head	lutumba (5)	enlarged spleen
nkonto (3, <i>gen.</i> 9)	back of head	mbambavu (1)	swelling of gland
mzanzampuno (2)	bridge of nose	lusipa (5)	varicose vein
mbovu (3)	cheek	kaŵambo (8)	broken rib
kalakalaka (8)	uvula	katuruturu (1)	whitlow
chilwiyuwiyu (4)	gum	lung'alang'ala (5)	splitting headache
chipikiti (4)	shoulder joint	-lwala mutu	have feverish head-ache
pampa (5)	shoulder bone	chimfine (4)	nasal catarrh
chikotamo (4)	back of neck	kakope (1)	neuralgia
msana (2)	back	chizungu (4)	faintness, giddiness
nkwapu (3)	armpit	chinzulumu (4)	
kakonyokonyo (8)	elbow	chimfinzi ku	
kakunku (1)	coccyx	menso (4)	
tako (5)	buttock	kasanda (8)	inflamed tongue
liŵambo (5)	rib	chimeramata (4)	sore throat
mkombo (2)	navel	-lama lizu	be thick in speech
vumo (5)	stomach	viŵau (4, <i>pl.</i>)	urticaria
chinena (4)	lower abdomen	-ŵauka	have urticaria
kumavwalo (9)	the 'privates'	njirinjiri (3)	fit
mvyuku (3)	hip	nyamakazi (1)	swelling under arms, etc.
chiteŵero (4)	thigh	tumbu (5)	orchitis
kapavu (1)	calf	chindoko (4)	syphilis
kankombwa (8)	ankle	nsanga (3)	corneal ulcer
katende (8)	heel	nkunguusi (3)	misty vision
mtima (2)	heart	mkozo (2)	urine
nyaluzalilo (1)	diaphragm	lukozo (5)	bilharzia
sape (1)	lung	komvi (5)	
mala (5, <i>pl.</i>)	stomach, intestines	-lwala mmala	have diarrhoea
mkondo (2)	contents of stomach	-tulula mmala	
ndulu (3)	gall-bladder	-nyerezya mmala	
lambalala (1)	omentum	chinkumbe (4)	diarrhoea
chiu (4)	liver	lunsindi (5)	
maŵyo (5, <i>pl.</i>)	kidneys	-ŵindama mmala	be constipated
mapewa (5, <i>pl.</i>)		kaŵindi (1)	constipation
chikozilo (4)	bladder	mannyesya (5, <i>pl.</i>)	aperient
nyapombo (1)	urethra	-otuluzya mmala	
mpuni (2)	penis	-osinka mmala	astrigent
msempa (2)	sinew	-nyonga	have gripes
mziye (2)	blood vessel	-nyongolola	
chimumpe (4)	epidemic	chommala (4)	gripes, cholic
manzonzo (5, <i>pl.</i>)	leprosy	nchofu (3)	
ntomba (3)	smallpox	pumba (5)	swelling
kauzi (1)	measles	luma (5)	a cut
muŵamba (2)	elephantiasis	chituza (4)	blister
manjenje (5, <i>pl.</i>)	ague	chipyapya (4)	burn scar
kalaso (8)	pleurisy	chilonda (4)	sore
kamchinka (8)		cha mulilo (4)	burn
kachilisi (8)	cough		
chifuŵa (4)			

cha zowo (4)	old unhealed sore	chinyong'onyo-	pains in head and
zwatu (5)	tear, bite	ng'o (4)	whole body
mfukula (3)	gum-boil	ntowafupa (1)	pains in bones
-tukumuka	spread (as rash)	chipatala (4)	hospital, dispensary
-nenga }	(of sore) increase	[borrowed]	
-seuka }		-ngula	extract
-fukutira	fester	-yanga moyo	hold the breath
-popoloka }	(of swelling) go	-vukuza mkanwa	wash out mouth
-fotako }	down	-pambuka	move the bowels
-yambula	catch (disease)	-olusya	emetic
-tonga	groan with pain	-sumika, -lumika	cup, bleed
-wawa }	ache	-pwasika	rub in
-kalipa }		-yovlzya	mix
-komoka	faint, be faint	-kuntapo	sprinkle on to
-kosomola }	cough	-toŵererapo	crumble on to
-kosola }		-lambikapo	apply (drug)
-luka	vomit	-mantikapo	put on (plaster)
-pintya	be lame		
-tendeŵala	be paralysed in legs		
-tyoka kwendo	sprain the leg		

Ati chiputa uyu ! woliwamya mmu-
wili.

Lekakuza soti na lunsu loteti kuno.

Wochenjera na lunsu chingofu-
kutira chilonda.

Nga pawakanakuza pa nsita ya
chipatala ?

Nikuyowona ntenda.

Nga wenzochitanji pewenzolindila
chilonda chukula ?

Wina untetwa : utefya na kalonda.

Pombezyapo kanyula aka.

Ukachinyepo na manzi olunguzya.

Nimangepo makando.

Usaza mailo, ukaswe nsiku ziŵiri.

Fumya lulimi.

Chenama. Sunama.

Mwera kumo na manzi.

Imwa ŵonse, na twasalamo kumo.

Omvwika chiŵichiŵi.

Ni ŵolulu. Namyelele.

What a filthy person you are ! you
must keep yourself clean.

Don't come here again all filthy
like this.

You must beware of dirt, or the
sore will fester.

Why didn't you come at the proper
dispensary time ?

I am off to see a sick person.

What were you doing not to come
when the sore was small ?

You're a cry-baby : you are making
a great fuss over a tiny sore.

Bind this dressing round it.

Bathe it (at your village) with very
hot water.

I will put on a poultice.

Don't come to-morrow, but every
third day.

Put out your tongue.

Open your mouth. Shut your
mouth.

Drink it with a little water.

Drink it all ; don't leave the
sediment.

It tastes nasty.

It is bitter. It is tasteless.

Usamumunya ; mera.

Lavulula.

Mkate paweme mwana, naleko-nyang'anya.

Kansi upambuka lini ?

Kansi wina pa mala ?

Kansi nsiku zyonse ukuya ku sanga?

Nga mailo wipambuka kangani ?

Izi mpere ni zyoyambukila.

Asayokukumya wantu angayoyambulako ntenda yako.

Ukaŵe mng'anda, ukoyota mulilo.

Usayonkala pa mpepo.

Don't suck it ; swallow it.

Spit it out.

Hold the child properly, and don't let it fidget.

Are you constipated ?

Have you diarrhoea ?

Do you go regularly to the bush ?

How many times were your bowels moved yesterday ?

This 'itch' is contagious.

Don't let any one touch you, or they will catch your complaint.

Go and stay in your hut and keep warm.

Don't sit in a draught.

Teaching.

-teya matu (5, pl.)	listen, pay attention
-pulikana	remember
-ŵata	good memory
chiŵata (4)	
kasansauko (8)	quickness to learn
kapampu (8)	
-konkolola	get quite right
-tontongera	be fluent
njanga (8)	intelligent person
-puzyamo	make progress
chiluvya (4)	bad memory
muluvyo (2)	mistake
-pululila	be ignorant
kalemwazinga (8)	slowness to learn
chigogo (4)	slow answering
-nena chibwatu-	
bwatu (4)	talk nonsense
-sombasomba	beat about for an answer
-lumaluma	stumble in reading
-pulumbila	make a mistake through inattention
untongo (6)	'sleep' (in eyes)
-chita mpukwa	
(3, pl.)	take no interest
-taya matu	cease to listen
-nyanyaizya	neglect to obey
chifyokofyoko (4)	seeing without distinguishing

-luzya	be inattentive
chilozzi (4)	inattention
muluzyo (2)	
-punama	star gaze
-pukapuka	fidget
-chewachewa	look about
-ŵalazyaŵalazya	
-seama	loll about
-ulapo chusi (4)	miss the point
-siyapo mulilo (2)	
chikuto (4)	book-cover
chizemba (4)	letter of alphabet
chipendero (4)	number, figure
mzumilo (2)	tune
sambilo (5)	lesson (learnt)
sambizyo (5)	lesson (taught)
nzenguluka (3)	metaphor
-konkesya	copy
-pambanula	open (mouth) wide
-tampako	have a try at
-wereramo na	
mpope	revise
-ŵalazyapo	glance through
-ukulula	resume (after interval)
-tanukila	begin at (after omission)
-tolokera	dodge about (in questioning)
-zumaizya	rub out
-zalila	break up (term)

Chiri pa wani ? }
 Chafuma pa wani ? }
 Nga tiperera pani mazo ?
 Natilumpe pa 6 tiye pa 7.

Whose turn is it ?
 Where did we leave off two days ago ?
 Let's omit No. 6 and go on to No. 7.

Photography.

Vwenderako patonto.
 Talamukako.
 Fwindikizyanani.
 Talamkanani.

Winukani monse.
 Lowanani mweo.
 Lolani kuno.
 Lolani ku zuwa.
 Tumpula menso.
 Lekokonkomala.
 Lekosinzinila.
 Lekochita nsini.
 Chita menso byarazu.

Come a little nearer.
 Move a little farther away.
 Move nearer to each other.
 Move farther away from one another.
 Sit up straight, all of you.
 Stand anyhow—not in line.
 Turn your heads this way.
 Look towards the sun.
 Don't drop your eyes.
 Don't drop your head.
 Don't shut your eyes.
 Don't frown.
 Turn your eyeballs sideways.

Village Life.

sichilinda (1)	deputy-chief (in chief's absence)	chillimbi (4)	leading singer or drummer
mmbiri (1)	sub-chief, counsellor	msimpo (2)	drumstick
katembwe (1)	head counsellor, travelling with chief	ng'omba (3)	professional dancer
		-sowera	pay (dancer)
nkalamba (3)	chief's messenger	matongwe (5, pl.)	ruined village
msano (1)	a chief's wife	chiza (4)	ruined hut
mkoro (1)	(any man's) first wife	masasa (5, pl.)	new village (till first harvest)
mmpala (1)	a later wife	msasa (2)	grass shelter
mchembere (1)	woman who has borne a child	mfutu (2)	grass wigwam
mchembere	} mother of three children	msumba (2)	chief's huts and enclosure
katatu		mpala (3)	dormitory for unmarried
wa mmpala (1)	bachelor, spinster	chipampala (4)	house fence
mulamo (1)	brother- or sister-in-law	chitutū (4)	children's play-hut
mulisa (1)	nephew, niece	mutu (2)	bow (of canoe)
chiwanza (4)	family	chipuna (4)	stern
mkuru (1) wa		msundo (2)	punt-pole
wantu	eldest child	-ninika	paddle up-stream
muwaye (1)	younger child	-sondosya	paddle down-stream

-sama, <i>intr.</i>	run aground	konde (1)	<i>ditto</i> , at ends of forehead (II II)
-timbikira	{ put leaves in pot of water to prevent spilling	chindanda (4)	metal lip ornament
manzi		msensa (2)	metal bracelet or anklet
nkula (3)	tree giving red dye for hair and baskets	kandawī (8)	ragged garment
-soma	dye (hair) red	chizamba (4)	leaven
-poma, -pomera	dye (basket) red	-sansamula	filter, strain
uzimwe (6)	tree, whose fruit when pounded and mixed with mud gives a black dye	lusanso (5)	strainer
mzumbu (2)	(man's) tuft of hair	mpeta (2)	a brew
chisunka (4)	(woman's) mass of hair, Nsenga fashion	winga (6)	wedding beer
chisome (4)	<i>ditto</i> , dyed red	-teŵetera	provide food for
kamchancha (1)	Nsenga scarification on forehead (—)	viteŵeto (4, <i>pl.</i>)	feast
		-toŵera	wipe lump of porridge on relish
		<i>app.</i> -toŵezya	take grain, etc., from bin
		-ŵanza	winnow (by striking)
		-sansa (mapira)	winnow (by shaking)
		-pepeta	

Birds and Insects.

lusanjo (5)	open nest	nsoro (3)	lesser honey-guide
chivumbo (4)	covered-in nest	nyasisi (1)	blue waxbill
mulomo (2)	beak, bill	nyatiyi (1)	prinia mystacea tenella
nsuka (3)	tail	mpeta (3)	fem. of red bishop bird, etc.
mng'omba (1)	ground hornbill	konkomoro (1)	woodpecker
mng'ang'a (1)	trumpeter hornbill	ntowa (3)	caterpillar
chisosi (1)	(spec.) ruddy hornbill	chongololo (1)	centipede
chipungu (1)	Bateleur eagle	mng'ong'o (2)	wasp
kaluŵangu (1)	little African eagle	chipaso (4) }	grass-hopper
lukozi (5)	martial hawk-eagle	mpanzi (3) }	
nkwaŵi (3)	vociferous sea-eagle	mulozi (2)	cricket
kakoŵa (8)	cattle egret	chilmyaakuru (4)	tarantula
lizera (5)	stork	mkunkuzya (1)	roller beetle
tembo (1)	pied kingfisher	lumbu (1)	(spec.) stinging fly
sipl (5) }	knob-nosed goose	mbumbuzi (1)	mason wasp
chisipl (4) }		tekenya (5)	chigoe flea
manchichi (1)	Cape eagle-owl	nkufu (3)	tick; tick fever
iyororo (1)	Cape barn-owl	nsanya (3)	(spec.) found in huts, biting
chimŵe (1)	grey-necked parrot	inda (3)	louse
syonko (5)	weaver-bird	chinunu (4)	green 'stink bug'
kamimbi (8)	wire-necked swallow		
mkuŵe (1)	grey turaco		
mwanchilo (1)	emerald-spotted dove		
kwabiŵi (1)	lesser ring-dove		

Colloquial Composite Phrases.

-tendera chitalo (4)	call by a rude name	mtirakuŵiri (1)	double-faced person
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ohilyongolyongo (4)	tall person	mkulakwendo (1)	cripple
mkwezalamba (1)	'hitch belt'	kapado (1)	} very fat person
ohisoza (4)	overgrown youth	mndundwe (2)	
malonzo (5, <i>pl.</i>)	long-leggedness	mkokoyonde (2)	thin person
mpepumanja (1)	light-fingered	chlipuwa (4)	idiot
	knave	mvilwa (1)	} idle waster
kwanjambulimbo (1)	sticky-fingered	chindengende (4)	
	rogue	nyampandasera (1)	'dirty dog'
nyamlalapawatwa (1)	cadge	chakutwa (1)	old rascal
nyakaderu (1)	double-faced person	kambwiriwizi (8)	(of child) young tadpole

Native Stories.

The following are given as examples of the many animal and other stories which serve as the unwritten literature of the country.

NG'WENA NA KOMBWE.

Kombwe enzopala kumbali kwa tenga mkamana. Ng'wena itumpuke mmanzi isakokata kombwe. Naye kombwe echiti, Kansi weo ng'wena, neo ntene mkwanu pausakonikata? Ng'wena ichiti, Yai, neo nine mkwanu lini, pakuti neo niliye mangala na vipapiko. Neo nunkala muno mmanzi, mkwasu ni mvuu. Kombwe echiti, Yai, mkwanu ni neo; iyo mvuu nte ikwanu yai: unkala nayo tyala mmanzi, panuchitila neo kunkala pamo na chipembere pano pasilya. Sembe weo, ng'wena, na njoka, na masawi, na tuni tonse, na achule wonse, ni pokwasu; natute-mwana osalyana. Ng'wena ichiti, Wanipalamula, tiyeni tinkale nsaka. Tetyo ng'wena ziita mvuu na masawi na nsato na mbulu. Naye kombwe eita tuni tonse na ntiwatiwa. Enkala nsaka. Ng'wena ichiti, Uyu kombwe wanipalamula akuti, Weo, ng'wena, niwe mkwasu. Nga uyu ni mkwasu tyani, pakuti ntopalana na seo? Naye kombwe echiti, Inde, iyi ng'wena ni mkwasu. Tuni tonse na ntiwatiwa zizomera. Sembe ng'wena na mbulu na masawi zikana zichiti, Wonani, seo tiliye mangala; nga ni pokwasu tyani? Teti penze masusyano akuru. Mpaka eita muntu, ni echiza kwapingula kuti, Mweo monse ni pokwanu, pakuti muchitoikila masumbi. Na ng'wena zichimvwa nsoni noutukira pa manzi. Teti mpaka na lero ng'wena zutinka wantu, pakuti ewapingula kuti ni pokwanu.

Translation.

THE CROCODILE AND THE COCK.

A cock was once scratching about on the edge of a lagoon, when a crocodile came up out of the water and tried to seize him. "I say, crocodile," said the cock, "aren't you and I relations? Why are you trying to kill me?" "I'm no relation of yours," answered the crocodile,

"since I have no feathers and no wings. I live here in the water: my relation is the hippopotamus." "No," said the cock, "I am your brother; the hippo is no relation of yours: you merely live in the water with it, just as I live here on the dry land with the rhinoceros. But you, Mr. Crocodile, and the snakes, and the fish, and all the birds and the frogs—why, we're all related to each other! Let's live happily together, and not eat one another." "You've slandered me," replied the crocodile; "come on, we must hold a palaver." So the crocodile invited the hippos and the fish and the pythons and the iguanas, while the cock sent for all the birds and the ostriches. And the inquiry opened. "This cock," began the crocodile, "has maligned me. He says I am a relation of his. I ask you—how can he be a relation of ours, as he isn't a bit like us?" "It's quite true," maintained the cock; "this crocodile is our brother." And all the birds and the ostriches said "Hear, hear!" The crocodiles, however, and the iguanas and the fish wouldn't hear of it. "Look at us," they said; "we have no feathers; how can they be any connexion of ours?" In this way there arose a great discussion, till finally they called in a human being, who came to pass judgment and said, "You are obviously all related to one another, because you all lay eggs." And the crocodiles, blushing with shame, rushed off into the water. That is why, even to-day, crocodiles dislike the human race, through their having decided that they are related to all this small fry.

KALULU NA NYAMA NA WALWA.

Lomba yenzepo kuti nyama zyonse zipangana kuti, Tiyeni tiyenge walwa, tiite nyama ziri na nsengo kuti tiziwane tonse. Nipo ziyenga walwa nokochezya nyama zyonse ziri na nsengo. Sembe zyonse ziliye nsengo zinkala. Lomba kalulu echita nzeru: etola vinsengo vya mpoto noula pula noumba pa mutu wake, nowikapo nsengo nomamatizya. Keima na kuya ku walwa woita. Kakafwike ekayanzikira mpasa pa zuwa. Sembe keve kechiti, Msayanzika pa zuwa sembe pa chimfule. Lomba kalulu echimwa ngako walwa. Akakute echiyonkala pa zuwa, nalo pula lisungunuka na vinsengo vipona. Nako keutuka. Tetyo kalulu emwako walwa wiziyo pa nzovu na nyama zyonse ziliye nsengo. Sembe kalulu emwako chikomo ali na nzeru kupula nyama ziyake.

Translation.

THE HARE, THE BEASTS AND THE BEER.

Now it once happened that all the beasts talked things over, and decided that they would brew beer and send out invitations to the animals which possessed horns, so that they might all get to know each other. So they got the beer brewed, and collected together all the horned beasts,

while those that had no horns stayed at home. Now the hare thought out a cunning scheme. He came across the great horns of a bull kudu and got some beeswax, and moulded it on to his head; he then adjusted the horns and stuck them on. Presently the little fellow started off for the beer-party, and when he arrived they spread him a reed mat in the sun. "Not in the sun, if you please," said he; "will you spread it in the shade?" But the hare drank a lot of beer, and got abominably drunk, and went and sat in the sun. And the wax, of course, melted, and the heavy horns dropped off! And off the little man ran. In this way the hare succeeded in getting the beer which the elephants and all the hornless animals were frightened to go and drink. But the hare got his tippie through being more cunning than the other beasts.

CHINSENGA-ENGLISH VOCABULARY

ABBREVIATIONS :

<i>gen.</i>	generally	<i>pron.</i>	pronoun
<i>n.</i>	noun	<i>num.</i>	numeral
<i>v.</i>	verb	<i>conj.</i>	conjunction
<i>caus.</i>	causative	<i>prep.</i>	preposition
<i>nt.</i>	neuter	<i>dem.</i>	demonstrative
<i>subj.</i>	subjunctive	<i>loc.</i>	locative
<i>app.</i>	applied	<i>onomat.</i>	onomatopœic

A

A, Mr, Mrs, Miss.	-amehlnzi, honourable.	-asu, our, ours.
ā, ha !	-amene, the same ; who,	ati, <i>interjec.</i> how !
a-a-a, oh ! I say !	which.	what !
aa, ay !	-amoyo, <i>adjec.</i> live.	-atyala, ordinary,
-achera, of metal.	-amsipu, green (in col-	empty.
-achitema, valuable.	our).	-atyalatyala, quite
ae, thank you !	-anakazi, female.	useless.
-akale, old.	-analume, male.	-aufumu, regal.
-ake, his, hers, its.	angati, <i>in protasis</i> , if.	Aukwe, brother-in-law,
-ako, your, yours (<i>sing.</i>).	-angu, my, mine.	sister-in-law (in ad-
-akofyokofyo, squelch-	ani, here you are !	dress).
ing.	-anu, your, yours (<i>pl.</i>).	-aulumbwana, youth-
-akuti, certain.	anya, mother of.	ful.
-alomba, new.	-anzeru, clever, sen-	aweni (ne, etc.), alas (for
ama, good gracious !	sible.	me, etc.) !
-amanzimanzi, watery.	apa, here.	-awo, their, theirs.
-amazuzu, wonderful.	apo, there.	aye, yes.
ambuya (1), grand-	asi, father of.	azo, come here !
mother, mistress,	asikuru (1), grandfather,	
ma'am !	master, sir !	

B

baba (1), dumb person.	-bedera, be bent, be	Boma (5), Government
-bantukula, pull open.	crooked.	Station, township.
-bedama, be bent, be	<i>caus.</i> -bederesya.	bongwe (1), baboon.
crooked.	bii, black as ink.	-bonkola, howl.
<i>caus.</i> -bedamika, -be-	bobo (1), skilled work-	buku (5) [borrowed],
damisya, -bedamya.	man.	book.

while those that had no horns stayed at home. Now the hare thought out a cunning scheme. He came across the great horns of a bull kudu and got some beeswax, and moulded it on to his head; he then adjusted the horns and stuck them on. Presently the little fellow started off for the beer-party, and when he arrived they spread him a reed mat in the sun. "Not in the sun, if you please," said he; "will you spread it in the shade?" But the hare drank a lot of beer, and got abominably drunk, and went and sat in the sun. And the wax, of course, melted, and the heavy horns dropped off! And off the little man ran. In this way the hare succeeded in getting the beer which the elephants and all the hornless animals were frightened to go and drink. But the hare got his tippie through being more cunning than the other beasts.

CHINSENGA-ENGLISH VOCABULARY

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<i>v.</i>	verb
<i>caus.</i>	causative
<i>nt.</i>	neuter
<i>subj.</i>	subjunctive
<i>app.</i>	applied

<i>pron.</i>	pronoun
<i>num.</i>	numeral
<i>conj.</i>	conjunction
<i>prep.</i>	preposition
<i>dem.</i>	demonstrative
<i>loc.</i>	locative
<i>onomat.</i>	onomatopœic

A

A, Mr, Mrs, Miss.
 ā, ha !
 a-a-a, oh ! I say !
 aa, ay !
 -achera, of metal.
 -achitema, valuable.
 aee, thank you !
 -akale, old.
 -ake, his, hers, its.
 -ako, your, yours (*sing.*).
 -akofyokofyo, squelch-
 ing.
 -akuti, certain.
 -alomba, new.
 ama, good gracious !
 -amanzimanzi, watery.
 -amazuzu, wonderful.
 ambuya (1), grand-
 mother, mistress,
 ma'am !

-amehlnzi, honourable.
 -amene, the same ; who,
 which.
 -amoyo, *adjec.* live.
 -amsipu, green (in col-
 our).
 -anakazi, female.
 -analume, male.
 angatl, *in protasis*, if.
 -angu, my, mine.
 anl, here you are !
 -anu, your, yours (*pl.*).
 anya, mother of.
 -anzeru, clever, sen-
 sible.
 apa, here.
 apo, there.
 asl, father of.
 asikuru (1), grandfather,
 master, sir !

-asu, our, ours.
 atl, *interjec.* how !
 what !
 -atyala, ordinary,
 empty.
 -atyalatyala, quite
 useless.
 -aufumu, regal.
 Aukwe, brother-in-law,
 sister-in-law (in ad-
 dress).
 -aulumbwana, youth-
 ful.
 aweni (ne, etc.), alas (for
 me, etc.) !
 -aŵo, their, theirs.
 aye, yes.
 azo, come here !

B

baba (1), dumb person.
 -bantukula, pull open.
 -bedama, be bent, be
 crooked.
caus. -bedamika, -be-
 damisya, -bedamya.

-bedera, be bent, be
 crooked.
caus. -bederesya.
 bli, black as ink.
 bobo (1), skilled work-
 man.

Boma (5), Government
 Station, township.
 bongwe (1), baboon.
 -bonkola, howl.
 buku (5) [borrowed],
 book.

bwana (1), master,
sir !

-bwantula (*nt.* **-bwantu-**
ka), snap.

-bwatalala, crouch, be
(too) flat.

bwazi (5), tree, giving
fine twine.

bwiti-bwiti, grab ! grab !

-bwitila, pounce on.

byarazu, eyeballs turned
sideways.

C

-cha, *v.* dawn ; be cun-
ning.

-chera, of moon's po-
sition, *see* p. 238.

-chesya, go on all night.

-cherera, get up early.

cha menu (4), carpen-
ter's saw.

chaka (4), year.

chakulya (4, *often pl.*),
food.

chakuti (4), such and
such a thing.

chakutwa (1), old rascal.

-chama, stand in line or
circle.

caus. **-chamika**.

chamba (4), Indian
hemp.

changa (1), lemur.

-changamuka, stand,
speak or walk
smartly.

chansa (4), hand-shake.

chanza (4), fish-weir.

chapeu (4), hat.

charo (4), country.

chau (4), ford, landing-
place.

-chelwa, loiter.

-chelwesya, delay.

chembe (1), male wart-
hog.

-chenama, open the
mouth.

-chenchemwa, commit
fornication.

-chenchena, chop off,
trim off.

-chencheneka, de-
ceive.

chendi, truly, really.

-cheneka, do wrong, de-
stroy, waste.

nt. **-chenekeka**.

cheni, open, unfastened.

chenje (4), firebrand,
torch.

-chenjera, be careful or
cunning.

-chenjezya, warn.

-chenjerera, cheat,
swindle.

-chenjerekwa, be de-
layed and late with
one's work.

chenjerere (4), long,
straight roof-crest.

-chenka, cut a fork in,
enlarge fork of.

-chepa, be (too) few or
little.

-chelya, **-chepesya**,
caus. decrease.

chera (4), metal, iron,
bucket.

-chera, *v.* pick (fruit).

chere (1), (*spec.*) large
scorpion.

cherere, cool, quiet.

chesi (4, *vyesi*, and 5,
machesi), bull-frog.

cheso (4), ladle.

cheta (1), (*spec.*) small
monkey.

chete, *adv.* quiet.

chete, *n.* (1) [borrowed],
tax-receipt.

v. **-koma chete**, pay
tax.

-chetekera, trust, rely
on.

-cheuka, turn the head.

-cheuzya, **-cheula**,
beckon to.

-cheusyacheusya, dis-
turb, distract.

-chewa, look about.

chibwatubwatu (4), non-
sense.

-chicha, do with energy.

chichiri (4), post, peg.

chifufu (4), misty rain.

chifundila (4), heat,
warmth.

chifundo (4), kindness,
mercy.

chifungo (4), button.

chifupa (4), bone.

chifuto (4), place, rest.

pa chifuto cha, in-
stead of.

chifuwa (4), chest ;
cough.

chifwamiwa (4), any-
thing wrapped up,
parcel.

chifyokolyoko (4), seeing
without distin-
guishing.

chigamba (4), patch (of
calico).

chigogo (4), slowness in
answering.

chiimyaakuru (4), tar-
antula spider.

chiipa (4), vice, wrong-
doing ; *adv.* badly.

chikamba (4), shell, peel,
pod.

chikapanda (4), large
pumpkin.

chikaponta (4), large
barbel.

chikole (4), pledge, se-
curity.

chikololo (4), tobacco
pipe.

chikolwe (4), big cow
animal, old woman,
old hen.

chikomo (4), reason,
meaning.

chikomo cha, because
of.

chikomo ni chinji, why?
 chikonde (4), banana.
 chikono (4), spiral brass anklet or bracelet.
 chikotamo (4), back of neck.
 chikowe (4), belt.
 chikozilo (4), the bladder.
 chiku (1), fig-tree.
 chikumbe (1), owner of food-stocks.
 chikumbl (4), big cloud.
 chikumbl chimo, storm of rain without a break.
 vikumbi viwiri, storm of rain in two parts.
 chikumo (4), finger, toe.
 chikungu (4), drunkard.
 chikunisilila (1), last hot spell before rains.
 chikunka (4), gang, party.
 chikupa (4), plank, board.
 chikuse (4), heap (of weeds).
 chikusi (4), maggot.
 chikuto (4), cap, book-cover.
 chikuwa (4), track (through grass, etc.).
 chikwaŵa (4), valley.
 chikwe (4), cave, den.
 chikwengo (4), fork, rake, spokeshave; *pl.* shavings.
 chikwete (4), three yards.
 chikwiŵa (1), bush-buck.
 -chila (na), have food, live (on).
 -chizya, *caus.* provide for.
 chilala (4), drought, famine.
 chilalalele (4), sleeping now here, now there.

chilambo (4), bare, treeless plain.
 chilambu (4), reward, wages.
 chilamulamu (4), spark.
 chilango (4), image, idol.
 chilaŵirelaŵire (4), incoherent speech.
 chilela (1), child's nurse.
 — (4), hornets' nest.
 chilembe (4), deadliness (of poison, snake-venom).
 chilezi (1), child's nurse.
 -chilikila, prop up, support.
 chilimba (4), bench, chair, seat.
 chilimbi (4), leading singer or drummer.
 chilindila (1), watchman.
 -chilingizya, ward off, defend.
 chiliye, *prep.* without.
 chilola (4), glass, mirror.
 chilolesya (1), foreman, overseer.
 chilonda (4), sore, abscess.
 chilongo (4), clod.
 chilongosola (1), interpreter.
 chilozi (4), inattention.
 chilumba (4), graveyard.
 chilundo (4), four yards.
 chilungu (4), midday sun heat.
 chiluvya (4), bad memory, forgetfulness, oversight.
 chiluwambe (4), large rock.
 chilwani (4), wild beast.
 chilyleye (4), indiscriminate eating.
 chilyo (4, *gen. pl.*), food.
 chilyongolyongo (4), tall person.
 chimana (4), large river, sea.

chimano (4), pincers.
 chimanti (4), tomato.
 chimbala (4), food left overnight.
 chimbombo (4), great toe, hoof.
 chimbongombongo (4), foot-hole.
 chimbwete (1), zebra.
 chimbwi (1), hyæna.
 chimeramata (4), sore throat.
 chimfne (4), nasal catarrh.
 chimfinzi (4), misty vision, giddiness.
 chimfule (4), shade.
 chimfwikilamo (4), chance arrival.
 chimfiye (1), grey-necked parrot.
 chimkoro (4), large ditch.
 chimlemberamo (4), writing on chance.
 chimpalalila (4), unroofed, unmuddled hut.
 chimpangu (4), hoop, ring, wheel.
 chimpeti (4), (dead) maize or millet stalk.
 chimpozeramo (4), chance shooting.
 chimpuza (4), bush, shrub.
 chimtuliramo (4), guess.
 -chimula, urge (not to do).
 chimulyeramo (4), chance eating.
 chimumpe (4), epidemic.
 chimuntu (4), giant.
 chimuti (4, *vimiti*), tree, pole.
 chimuwoneramo (4), chance view.
 chimvwano (4), friendship.

bwana (1), master,
sir!
-bwantula (*nt.* **-bwantu-**
ka), snap.

-bwatalala, crouch, be
(too) flat.
bwazi (5), tree, giving
fine twine.

bwiti-bwiti, grab! grab!
-bwitila, pounce on.
byarazu, eyeballs turned
sideways.

C

-cha, *v.* dawn; be cun-
ning.

-chera, of moon's po-
sition, *see* p. 238.

-chesya, go on all night.

-cherera, get up early.

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ter's saw.

chaka (4), year.

chakulya (4, *often pl.*),
food.

chakuti (4), such and
such a thing.

chakutwa (1), old rascal.

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circle.

caus. **-chamika**.

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hemp.

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speak or walk
smartly.

chansa (4), hand-shake.

chanza (4), fish-weir.

chapeu (4), hat.

charo (4), country.

chau (4), ford, landing-
place.

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hog.

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mouth.

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fornication.

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trim off.

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ceive.

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stroy, waste.

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torch.

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swindle.

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on.

-cheuka, turn the head.

-cheuzya, **-cheula**,
beckon to.

-cheusyacheusya, dis-
turb, distract.

-cheŵa, look about.

chibwatubwatu (4), non-
sense.

-chicha, do with energy.

chichiri (4), post, peg.

chifufu (4), misty rain.

chifundila (4), heat,
warmth.

chifundo (4), kindness,
mercy.

chifungo (4), button.

chifupa (4), bone.

chifuto (4), place, rest.

pa chifuto cha, in-
stead of.

chifuŵa (4), chest;
cough.

chifwamiwa (4), any-
thing wrapped up,
parcel.

chifyokofyoko (4), seeing
without distin-
guishing.

chigamba (4), patch (of
calico).

chigogo (4), slowness in
answering.

chilimyaakuru (4), tar-
antula spider.

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doing; *adv.* badly.

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pod.

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pumpkin.

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chikololo (4), tobacco
pipe.

chikolwe (4), big cow
animal, old woman,
old hen.

chikomo (4), reason,
meaning.

chikomo cha, because
of.

- chikomo ni chinji, why?
 chikonde (4), banana.
 chikono (4), spiral brass anklet or bracelet.
 chikotamo (4), back of neck.
 chikoŵe (4), belt.
 chikozilo (4), the bladder.
 chiku (1), fig-tree.
 chikumbe (1), owner of food-stocks.
 chikumbl (4), big cloud.
 chikumbi chimo, storm of rain without a break.
 vikumbi viŵiri, storm of rain in two parts.
 chikumo (4), finger, toe.
 chikungu (4), drunkard.
 chikunisilila (1), last hot spell before rains.
 chikunka (4), gang, party.
 chikupa (4), plank, board.
 chikuse (4), heap (of weeds).
 chikusi (4), maggot.
 chikuto (4), cap, book-cover.
 chikuŵa (4), track (through grass, etc.).
 chikwaŵa (4), valley.
 chikwe (4), cave, den.
 chikwengo (4), fork, rake, spokeshave; *pl.* shavings.
 chikwete (4), three yards.
 chikwiŵa (1), bush-buck.
 -chila (na), have food, live (on).
 -chizya, *caus.* provide for.
 chilala (4), drought, famine.
 chilalalele (4), sleeping now here, now there.
 chilambo (4), bare, treeless plain.
 chilambu (4), reward, wages.
 chilamulamu (4), spark.
 chilango (4), image, idol.
 chilaŵirelaŵire (4), incoherent speech.
 chilela (1), child's nurse.
 — (4), hornets' nest.
 chilembe (4), deadliness (of poison, snake-venom).
 chilezi (1), child's nurse.
 -chilikila, prop up, support.
 chilimba (4), bench, chair, seat.
 chilimbi (4), leading singer or drummer.
 chilindila (1), watchman.
 -chilingizya, ward off, defend.
 chiliye, *prep.* without.
 chilola (4), glass, mirror.
 chilolesya (1), foreman, overseer.
 chilonda (4), sore, abscess.
 chilongo (4), clod.
 chilongosola (1), interpreter.
 chilozi (4), inattention.
 chilumba (4), graveyard.
 chilundo (4), four yards.
 chilungu (4), midday sun heat.
 chiluvya (4), bad memory, forgetfulness, oversight.
 chiluwambe (4), large rock.
 chilwani (4), wild beast.
 chilyelye (4), indiscriminate eating.
 chilyo (4, *gen. pl.*), food.
 chilyongolyongo (4), tall person.
 chilmana (4), large river, sea.
 chimano (4), pincers.
 chimanti (4), tomato.
 chimbala (4), food left overnight.
 chimbombo (4), great toe, hoof.
 chimbongombongo (4), foot-hole.
 chimbwete (1), zebra.
 chimbwi (1), hyæna.
 chimeramata (4), sore throat.
 chimſine (4), nasal catarrh.
 chimſinzi (4), misty vision, giddiness.
 chimfule (4), shade.
 chimfwikilamo (4), chance arrival.
 chimfye (1), grey-necked parrot.
 chimkoro (4), large ditch.
 chimlemberamo (4), writing on chance.
 chimpalalila (4), unroofed, unmuddled hut.
 chimpangu (4), hoop, ring, wheel.
 chimpeti (4), (dead) maize or millet stalk.
 chimpozeramo (4), chance shooting.
 chimpuza (4), bush, shrub.
 chimtuliramo (4), guess.
 -chimula, urge (not to do).
 chimulyeramo (4), chance eating.
 chimumpe (4), epidemic.
 chimuntu (4), giant.
 chimuti (4, *vimiti*), tree, pole.
 chimuwoneramo (4), chance view.
 chimvwano (4), friendship.

chimvwemvwe (4), gossiping.
 chimvwirimvwiri (4), shadow, picture, camera.
 chimwala (4), rock.
 chimwemwe (4), happiness.
 chimyenderamo (4), casual walking.
 -chinchila, take courage.
 -chinchilisya, encourage.
 chindanda (4), metal lip ornament.
 chindengende (4), idle waster.
 chindoko (4), syphilis.
 chinena (4), lower abdomen.
 chinga (4), potsherd.
 -chingama, be askew, be leaning, be warped.
 -chingamisya, screw round.
 chingulo (4), evening.
 ching'eng'eng'e (4), (spec.) small duiker.
 ching'wena (4), large crocodile.
 chinji, what?
 -chinjika, leave (door) half open.
 -chinjikula, open (door) wide.
 -chinjilizya, ward off, defend.
 chinjoka (4), large snake.
 chinka (4), pigeon-cote.
 chinkalamo (4), big lion.
 chinkamu (4), waterless area.
 chinkande (1), loafer.
 chinkoma (1), klip-springer.
 chinkombe (4), small cooking-pot (for relish).
 chinkuka (4), storm, hurricane.

chinkumbe (4), diarrhoea.
 chinkupule (4), loofah.
 chinnya (4), stock of gun.
 chinnyero (4), earth closet.
 Chinsenga (4), Nsenga language.
 chinshawa (4), monkey-nut garden.
 chinsi (4), wall-post.
 chinso (4), face.
 chinsopwe (4), pointed digging-stick.
 chintaku, *adv.* stark naked.
 chintemwa (4), love.
 chintu (4), thing.
 vintu, the crops.
 chintuli (4), share (of meat).
 chintwee, *interjec.* how huge!
 chinunu (4), green 'stink bug.'
 -chinya, bathe (sore).
 chinyang'wa (4), conceit.
 chinyimbiri (4), large 'sand devil.'
 chinyong'onyong'o (4), pains in head and whole body.
 -chinzika, honour.
 chinzovu (4), large elephant.
 chinzulumu (4), faintness, giddiness.
 chipali (4), bigamy, polygamy.
 chipampala (4), house fence.
 chipandwe (1), bull hippopotamus.
 chipaso (4), grasshopper (*generic*).
 chipatala (4) [borrowed], hospital, dispensary.
 chipatangwe (1), lone bull (buck).

chipawo (4), money-box.
 chipaya (1), murderer.
 chipembere (1), rhinoceros.
 chipendero (4), number, figure.
 chipika (1), cook.
 chipikiti (4), shoulder joint.
 chipile (4), offence, sulks.
 chipili (1), puff-adder.
 — (4), bundle (of grass, etc.).
 chipimfya (1), ring-leader.
 chipinda (4), partition.
 chipini (4), nose ornament.
 chipolopolo (4), bullet.
 chipomezzi (4), noise of approaching rain, hum of river.
 chipulwe (4), mongoose.
 chipuna (4), stern; inheritance.
 chipungu (1), Bateleur eagle.
 chipupa (4), wall (of unroofed hut).
 chiputa (4), filth, obscenity.
 chipuwa (4), idiot.
 chipyapya (4), burn scar.
 chira (4), dance.
 chirimika (4), year.
 chisala (4), old disused garden.
 chisampi (4), reed mattress.
 chisangala (4), cage for carrying fowls.
 chisani (4), garden shelter, shade for garden bed.
 chisanku (4), ear of millet, broom.
 chisantu (4), shortage of food.
 pali chisantu, March.

- chisaro (4), summer.
 chisaro chitonto, Aug.
 -Sept.
 chisasa (4), door.
 chisausau (4), (of rain)
 suddenness, spring-
 ing from nowhere.
 chisaza (4), tall picca-
 nin.
 chisengesenge (4), con-
 stant begging.
 chisengu (4), pit, hole.
 chisero (4), small bas-
 ket, sometimes on
 legs.
 chiseŵo (4), heap of
 millet-heads.
 chisiilano (4), tradition.
 chisimi (4), riddle.
 chisimikizyo (4), story.
 chisinga (4), stump (of
 tree, etc.).
 chisinkintwa (4), un-
 burnt firewood.
 chisinsi (4), shore, bank.
 chisipl (4), knob-nosed
 goose.
 chisome (4), (woman's)
 mass of hair, dyed
 red.
 chisoro (5), native
 draughts.
 chisosi (1), (spec.) ruddy
 hornbill.
 chisoza (4), overgrown
 youth.
 chisunda (4), lamp-wick.
 chisunka (4), (woman's)
 mass of hair, Nsenga
 fashion.
 chiswe (4), 'pins and
 needles.'
 -chita, do; hurt.
 -chitisa, make to do.
 -chisya, count as,
 cause to be.
 -chitirako, use.
 chitalo (4), insulting
 comparison.
 -tendera chitalo, call
 by a rude name.
- chitata (4), craving for
 tobacco or beer.
 chitatikile pa, ever
 since.
 chite (1 and 4), so and so.
 chiteko (4), apex of
 hut.
 chitekwa (4), domestic
 animal.
 chitema (4), value, price.
 -yumu chitema, dear.
 -pepu chitema, cheap.
 chitemi (4), new garden
 (so called till first
 harvest).
 chitemwano (4), fellow-
 ship.
 chitenje (4), light roof
 on poles, garden
 shelter.
 chitete (4), reed-bed.
 chitewa (4), shooting-
 platform.
 chiteŵero (4), thigh.
 chitimbo (4), stroke,
 stripe.
 chitindi (4), half-grown
 reed or maize-stalk.
 chitinko (4), hatred.
 chitonga (4, *gen. pl.*),
 maize.
 chitowo (4), moist grassy
 hollow, vlei.
 chitumba (4), side (of
 body).
 chitumbi (4), carcase.
 chitumpu (4), swelling of
 grain.
 pali chitumpu, March.
 chitunda (4), island,
 point of land at
 confluence.
 chitundu (4), large high
 basket.
 chitungo (4), large needle
 (bamboo for in-
 serting bark-rope,
 metal for reed
 mats).
 chitupo (4), pigeon-cote,
 fowl-house.
- chitutū (4), children's
 play-hut.
 chitutū (4), sleeping
 without a fire.
 chituza (4), blister.
 chitwa (4), part, dis-
 trict, direction.
 chiu (4), liver.
 chiumba (4), (mudded)
 house wall.
 chiunda (4), report of
 gun.
 chiuza (4), friend.
 chivumbo (4), (covered
 in) nest.
 chivungula (4), edible
 'sausage' fruit of
 mvungula tree.
 chivwande (4), extra
 maize garden near
 village.
 chiwawa (4), disturb-
 ance, uproar.
 chiwaya (4), frying-
 pan.
 chiweme, well, good!
 all right!
 chiwiwi (4), stammer-
 ing.
 -chita chiwiwi, stam-
 mer.
 chiwiyuwiyu (4), gum
 (of teeth).
 chiwanda (4), (bad) de-
 parted spirit.
 chiwanza (4), family.
 chiwata (4), good
 memory.
 chiwate (4), bowl,
 basin.
 chiwe (4), heat, warmth.
 chiwefu (4), breathless-
 ness.
 chiwembu (4), plot, con-
 spiracy.
 chiweta (1), goat-boy,
 shepherd.
 chiwi (4), vice, wrong-
 doing.
 chiwichiwi, *adv.* very
 badly.

chiwinda (1), hunter.
 chiya (4), load.
 chiyanjano (4), reconciliation.
 chiyanyawalo (4), bribe.
 chiyavya (1), helper.
 chiyeye (4), going off not knowing destination.
 chiyoŵa (1), paddler, boatman.
 chiza (4), ruined hut.
 chizamba (4), leaven.
 chizemba (4), letter of alphabet, coloured line, stripe.
 chizimati (4) (*fr.* -zima), wood (of certain trees) which refuses to burn.
 chizo (4), limb; *pl.* strength, authority.
 chizungu (4), faintness, giddiness.
 chocho (1), butt of spear.
 choko (4), untidiness, love of dirt.
 chokolo (4), man or woman inherited.

chokumbrako (4), anything for digging with.
 chokwe, *onomat.* noise of pounding whole grain.
 cholusa (4), danger.
 cholyerapo (4), dining-table.
 -choma, (of sun) set.
 -chomesya zuŵa, spend all day.
 chomba, very long ago.
 chombalimbi, very long ago.
 chommala (4), gripes, colic.
 chongololo (1), centipede.
 chopyerera (4), broom.
 choseŵerako (4), sickle.
 choto (4), ashes, each porters' fire (in camp).
 chotulira (4), gimlet, brace-bit.
 chotwala (4, *gen. pl.*), fruit.
 chouka (4), danger.
 choulilamo (4), vessel for carrying in.

chovimba (4), swelling.
 chovwala (4), garment.
 chozimbi (1), oribi.
 chubwa-chubwa, splash! splash! (in shallow water).
 chukanga, even if, although, even, or even.
 chuku (4), mildew.
 chule (1), frog.
 chulu (4), ant-hill.
 chuma (4), property, wealth.
 chumba (4), barren woman or animal.
 ——— (4), gun-trap.
 chungu (4), rubbish-heap.
 chuni (4), large bird.
 chusi (4), smoke.
 -ulapo chusi, miss the point.
 chuzu (1), water-buck.
 chwa-chwa-chwa, patter! patter! patter! (as mouse, rat).
 chwii, sputter!

D

dango (5), law.
 dera (5), direction, district, side.

dii, *onomat.* thud! thud! (of pounding small grain).

dimba (5), mud garden (on river's bank).
 -dinizya, press down.

E

-eka, alone, only; not.
 -endi, real, true, proper.
 -ene, itself, themselves.

enetata, etc. (1), my father's people.
 enekwasu, etc. (1), my mother's people.

ene- (*with clan name*), member of.
 enenji, of what clan?
 -eve, it, they.
 eya, yes, that's it!

F

fii, many.
 -flka, construct, fit together.

-flna, squeeze, milk.
nt. -flnika.
 -flpa, be black, be dark.

-flfya, -flplsya, dirty.
 -flpilwa, see without understanding.

- ŋpizya*, be benighted.
 -*ŋpizyako*, keep the light from.
 -*ŋpa mtima*, become anxious.
 -*ŋsa*, hide, hide from.
nt. -*ŋsika*.
 -*ŋsilila*, support (in palaver).
 -*fokola*, hollow out, adze out (wood or stone), mortise.
 -*fopola*, slip off, slip out.
 -*fopoka*, fall out.
 -*fota*, wither, (of tyre) be deflated.
 -*fotako*, (of swelling) go down.
 -*fukama*, kneel.
caus. -*fukamika*, -*fukamisya*.
 -*fukula*, dig into (earth, sand).
 -*fukutira*, fester.
 -*fula*, scoop out; forge; (of millet) form ears.
 -*fulama*, tumble over, bend over (*intr.*).
 -*fulamika*, tip sideways.
fulele (1), mist.
fulu (1), tortoise.
 -*fuluma*, boil over, (of sap) ooze out.
 -*fuma*, come or go from or out.
caus. -*fumya*, -*fumlizya*.
 -*fumilila*, project.
kufumila, from.
 -*fumbata*, close the hand.
fumbate, *adv.* clasped in the hand.
 -*fumŋimpa*, be (too) short.
caus. -*fumŋimya*.
fumo (5), spear.
 -*fumpa*, be blunt.
caus. -*fumya*.
- fumula*, disgrace.
 -*fumuka*, lose flavour, disgrace oneself.
 -*funala*, be blunt.
caus. -*funazya*.
 -*funda*, *v.* strip off (as bark-rope).
 ——— *v.* be warm.
 -*fundisya*, warm up.
 -*fundo* (5), knot.
 -*fundula*, skin.
 -*fungulila*, lie feet to fire.
 -*funka*, loosen, bend (knee); plunder.
 -*funkika*, become slack.
 -*funkilila*, tuck in.
 -*funkana*, shrink.
 -*funta*, *v.* (of smoke) rise and spread.
 ——— *v.* go mad, be insane.
fupa (5), bone.
 -*fupl*, short, near, shallow.
 -*fupika*, be (too) short.
 -*fupisya*, *caus.* shorten.
 -*futa*, pay a fine.
 -*futa mlandu*, pay up in a case.
 -*futafuta*, be busy with house-work.
futira, *with app. form*, in readiness.
 -*futuluka*, move farther away.
 -*futulusya*, *caus.* move or hoe back.
 -*fuza*, breathe, cease (doing).
 -*fuzilila*, inflate, blow into blaze.
 -*fwa*, die, be worth.
 -*fwililila*, die for ever.
 -*fwilwa*, be bereaved.
fwaa, chock full.
fwaka (1), tobacco.
 -*fwana*, find, overtake.
 -*fwankizya*, catch in the act.
- fwanga*, find, overtake.
 -*fwankula*, throw down off head or shoulder.
 -*fwanta*, crush.
 -*fwaya*, break in pieces, smash.
 -*fwalka*, *nt.* be in pieces.
 -*fwalka lung'a*, be cracked.
 -*fwalkizya*, break (pot) on (someone).
fweza (5), fire-stone (often of mud).
 -*fwika*, arrive.
 -*fwisya*, *caus.* carry to a given point.
 -*fwikila*, pass on to (as to hut).
 -*fwikikila*, do (something) immediately on arrival.
 -*fwinda*, wait on, approach, remain near to.
 -*fwindikizya*, approach; place near together.
 -*fwindikizyana*, move nearer to each other.
 -*fwinzya*, narrow, become narrow, catch (fish) by banking sand.
 -*fwinzula*, dent (edge).
 -*fyakatika*, place in a fork, put under arm.
 -*fyakatula*, take out of fork.
 -*fyandikizya*, crush.
 -*fyanta*, crush.
 -*fyatika*, fix in fork.
fyoko, *adv.* open-eyed.
 -*fyokola*, open eyes wide (in anger), fell (maize).
fyororo (1), Cape barn-owl.

-fyoroŵoka, escape by
wits, though guilty.
caus. -fyoroŵola.

-fyuka, bark one's skin,
scald oneself.
caus. -fyula.

fyuke-fyuke, barked
here and there.
-fyukutula, joint (meat).

G

gada-gada-gada, all ly-
ing about.

-gadama, be leaning
backwards.

caus. -gadamika, -ga-
damisya, -gadamyā.

-gadamura, turn up-
side down.

-gaduka, be boiling.

caus. -gadusya.

galimoto (5) [inverted],
motor-car.

-gonta, limp, hobble
with stick.

-guduka, (of one assail-
ant) attack.

-guka, (of clothes) be
worn out.

-gung'ula, pommel.

-guza, pull.

-guzika, *nt.* be drawn
tight.

gwaa, *adv.* dry.

-gwedebula, take to

pieces, unload
(gun).

-gwedemula and -gwede-
musya, shake.

-gwedemuka, *nt.* be
shaky.

-gwedula, take to pieces,
unfasten bar of
door.

gwee, *adv.* (of stomach)
hard.

-gwerevya, work lazily.

H

haye, ha ! ha !

hema (5) [borrowed], tent.

I

cho, icho, are you at
home ?

-ika (-ŵika), put, ap-
point, bury.

-ikila, lay (egg).

-ikilila, add to (as
grain for sale).

-ikako mtima, care
about.

ilyo, *adv.* four days ago,
four days hence.

-ima, stand up, start.

-imya, *caus.* raise.

-imisya, *inten.* raise
high.

-imizya, pick (some-
thing) up for.

-imapo, go away.

-imba, sing.

imbu (3), mosquito.

imbwa (3), dog.

imfwa (3), death.

imvwi (3, *pl.*), grey hair.

-ina, be fat.

inda (3), louse.

inde, yes.

-ine, itself, themselves.

-ingaku-, ingeku-, *see*
p. 226.

ingo (3), leopard.

inswa (3), flying ant.

insya (3), duiker.

inzi (3), fly.

-ipa (-ŵipa), *adj.* bad,
ugly.

v. be bad,

be ugly.

-ipira, hate.

-ifisya, sin against.

-ifya, *caus.* spoil ; do
wrong, sin.

-ipisya, *caus.* debase.

-ita, call, invite, attract.

-itaŵa, answer a call.

J

-jinyisya, ram in a hole.

K

kā, on my oath !

-ka-, *infix*, when, (pre-
ceded by *kati*)
if.

kabudula (1) [borrowed],
short trousers.

kabutu (1), girl (until
puberty).

kachenche (8), (act of)
fornication.

kacheta (8), (*spec.*)
small monkey.

kachetechete (8), quiet.

kachillsi (8), pleurisy.

kafuche (1), alluvial
soil.

kafulu (8), small tor-
toise.

- kafulumyo (1), grain formation.
 pa kafulumyo, January.
 kafundo (1), Sharpe's antelope.
 kafwaka (8), a fill of tobacco.
 kafyoŵi (8), importunity.
 -kalka, -kalkila, doubt.
 kalingo (8), leopard.
 -kakamlzya, compel.
 kakonje (1), bull of puku, mpala or water-buck.
 kakonyokonyo (8), elbow.
 kakope (1), neuralgia.
 kakoswe (8), small rat.
 kakote (1), first growth of short weeds in garden.
 kakoŵa (8), cattle egret.
 kakuli (1), buffalo bull.
 kakungulu (1), whirlwind, 'sand-devil.'
 kakunku (1), coccyx.
 kalakalaka (8), uvula.
 kalalanda (8), lack of justification.
 kalango (8), image, idol.
 kalaso (8), pleurisy.
 kalata (8), letter.
 -kalaŵa, crawl.
 kalaŵelaŵe (8), (flash of) lightning.
 kalaŵu-kalaŵu, crawling along.
 kale, already, once upon a time.
 kalekano (8), faction, discord.
 kalekelezi (8), forgiveness.
 kalembu (8), delay.
 kalemwazinga (8), slowness to learn.
 kalevu (8), lintel.
 kaleza (8), lightning, electricity.
 -kalli, angry, fierce, sharp.
 kalimba (8), native piano.
 kalimilizi (8), tale-bearing, sneaking.
 -kalipa, ache, be angry.
caus. -kalipisya.
recip. -kalipizyana.
 kallzya (8), (spec. of) small scorpion.
 kalongosolo (8), explanation.
 kalulu (1), hare.
 kaluma (8), slight cut.
 kalucheche (8), tiny infant.
 kalumbwana (8), little fellow.
 kalundamunwe (8), ring (for finger).
 kalutusyu (1), case of cartridge.
 kaluŵangu (1), little African eagle.
 kaluŵezi (8), small knife.
 -kama, squeeze, milk; dry up (*intr.*).
 kamana (8), river.
 kamanimani (8), hot pursuit.
 kambandu (8), splinter.
 kambazo (8), adze.
 kambolimboli (8), prison.
 kambwiri (8), hoe.
 kambwiriwizi (8), tadpole (often used of small child).
 kamchancha (1), Nsenga scarification on forehead (—).
 kamchinka (8), pleurisy.
 kamimbi (8), wire-necked swallow.
 kamlundu (8), hillock.
 kamo, once.
 kamokamo, rarely, seldom, separate.
 -a kamokamo, rare.
 -kampa, dig (monkey-nuts or earth).
 kampambe (1), thunder rain.
 kuli kampambe, the South-East.
 kampwisi (8), kid.
 kamswaswato (8), by-path.
 kamulilo (8), a few matches.
 kamundi (8), 'bush baby.'
 kamunyu (8), a pinch of salt.
 kamuti (8), stick.
 kamvunamile, *adv.* face downwards.
 kamwala (8), small stone.
 tumyala, gravel.
 kamwana (8), small child.
 kamwira (1), heap.
 kamzembe (1), tsetse fly.
 -kana, say no, prefer not, refuse.
 -kanisya, say no to, refuse leave to.
 -kanizya, refuse permission to.
 -kanya, resist, oppose.
 -kanikizya, contradict, hold (someone, as against wall).
 -kanila, vindicate.
 -likanila, defend oneself.
 kanakazi (8), little woman.
 -kanauka, deny guilt.
 -kanda, step, pound, knead; *see also* p. 240.
 kandaŵi (8), ragged garment.
 kandoyo (8), (any crawling) insect.
 kane, four times.

- kanga, baffle, be too much for.
 -kanganya, doubt.
 -kanganisya, astonish.
 -kangamila, be sticky.
 kangana, kangani, how often?
 -kangaza, gnaw (bone).
 kang'aning'ani (8), fire-fly.
 -kanikana, be half-witted.
 -kanka, push.
 -kankizya, push away.
 kankoma (1), (spec. of) bean.
 kankombwa (8), ankle.
 kankwino (8), old worn hoe.
 kano, perhaps, if, whether, or, I don't know, supposing.
 kansi, introducing question, is it that . . . ?
 kansita (8), moment.
 kansita katonto, presently.
 kantu (8), small thing, trifle.
 keka kantu, nothing.
 paliye kantu, never mind!
 kwene kantu, very, very much.
 kantwee, how small!
 kanwa (8), mouth.
 kanyama (8), a little meat.
 kanyenda (8), needle.
 kanyinji, often.
 kanzerenzere (1), fish-moth.
 -kazinga, fry, roast in frying-pan.
 -kapa, bale.
 kapado (1), hog (of domestic pig); a very fat person.
 kapampu (8), quickness to learn.
 kapanda (1), (spec. of) pumpkin.
 ——— (8), hanging-peg.
 kapate (8), hatred.
 kapavu (1), calf of leg.
 kapinga (1), Bermuda (or dub) grass (*Cynodon Dactylon*).
 kapitaŵo (1) [borrowed], foreman.
 kapolo (1), slave.
 kapondo (8), enemy, robber.
 kaponta (1), barbel.
 kapovu (8), bubble.
 kapumpa (8), (spec. of) tree, good for building and handles.
 kaputya (1), round garden bed.
 kapyolo (8), line.
 kasampu (8), quickness.
 kasanda (8), inflamed tongue.
 kasano, five times.
 kasansauko (8), quickness to learn.
 kasaza (8), child, lad.
 kasense (1), (spec. of) grass, good for thatching.
 kasimbi (8), girl.
 kasiyosiyo (8), young chicken.
 kaso (8), avarice.
 -kasulula, take out of trap.
 kasususu (1), butterfly.
 -kata, hold, seize, catch, rape.
 -kata mulimo, work.
 -katakata, meddle with.
 -katisya, persevere.
 -katizya, take the place of, help.
 -katizyako, use temporarily.
 -kasya, catch in trap.
 katakwe (1), lone bull (buck).
 katatu, three times.
 katembwe (1), head counsellor, travelling with chief.
 katemo (8), axe.
 katende (8), heel.
 katera, with *app. form*, in readiness.
 kati, if, whether, supposing.
 -kati, with *loc. prefix*, middle.
 -ya mkati, give a good verdict.
 katowo (8), small grassy hollow.
 katumbu (1), otter.
 katuruturu (1), whitlow.
 kauzi (1), measles.
 Kawara (9, 10), Msoro Valley.
 Kawe (9, 10), Broken Hill.
 -kaŵa, -kavuka, be in poverty.
 -kavya, leave destitute.
 -kaŵisya, make destitute.
 -kaŵalala, dare, be brave.
 kaŵambo (8), broken rib.
 kaŵera, with *app. form*, in readiness.
 kaŵeya (8), side (of body).
 mkaŵeya, on the side.
 kaŵimba (8), spirit-hut.
 kaŵindi (1), constipation.
 kaŵiri, twice.
 kaŵirikaŵiri, often.
 kaŵiruŵiru (1), hot spring.
 kaŵisuŵisu (8), scowling.
 kaŵiŵe (8), malice, hatred.
 kaya, perhaps.
 kayambamulomo (8), quarrelsomeness.

kayampu (8), interrup-
tion.
kayeko (8), chin.
-kazi, female.
kera (8), razor.
ketya, click !
-ko, there ; a little,
some.
-kochera, assemble.
caus. -kochezya.
kocho-kocho, rattle !
rattle !
kofiyo-kofiyo, squelch !
squelch !
kokoliko, cock-a-doodle-
doo !
-kokolola, wash away
(as flood).
-kola, (of smoke or
shame) suffocate.
-kolwa, be drunk.
-kolera, be alight.
-kolezya, light (to-
bacco or lamp).
-kozya, light (a fire).
-kolola, scratch.
-kolombezya, interlock.
kolombezyane, *adv.* in-
terlocked.
-kolomola, bait, tease.
-likolomolera, tempt
providence.
-kolonkonsya, ransack.
-koloŵeka, hang over,
carry over shoulder,
appoint.
kolwe (1), monkey.
-koma, hammer, mark,
pitch (tent).
kombe (1), net.
-kombola (*nt.* -ka), chip
(gourd, etc.).
kombwe (1), cock.
kombwe umo, at cock-
crow.
-komera, sow (seed).
-komoka, faint, be faint.
-komola, sow (seed).
komvi (5), bilharzia.
-konda, *v.* (of verdict) go
against.

-konda, *v.* be salt.
konde (1), Nsenga scari-
fication at ends of
forehead (11 11).
kondo, *interjec.* I wish I
had, I wish I were !
-kondwa, quench thirst,
be satisfied.
konganga, *adv.* falling
backwards.
-kongwa, be numb with
cold.
koni (8), bird.
-konka, follow.
-konkesya, copy.
-konkerera, run after
(someone already
started).
-konkana na, accom-
pany, be consecu-
tive.
-konkolola, get quite
right, do without
omission.
-konkomala, hang the
head.
konkomoro (1), wood-
pecker.
-konkoŵezya, build
strongly.
konse, kuli konse, where-
ever.
konsekonse, on both
sides.
-olumata konsekonse,
double-edged.
-konsha, ask, ask about.
intens. -konsinsha.
konsho (5), question.
-konwa, lose a case, be
convicted.
-kopera, wink.
-kopezya, warn by
winking.
-kosa, be strong.
-koselela, persevere.
-likoserezya, exert
oneself.
-kosola, cough.
-kosomola, cough.
koswe (1), rat.

-kota, be old.
-kotoka, knock off work.
-kotosya, send off
home.
-koŵa, pull with hook.
-kovya, hook over,
noose, tangle.
-kovyana, be in a
tangle.
koza (5), ivory bracelet.
ku, to, from, at.
-kukula, mud and
smoothe (floor).
-kula, *v.* grow, come to
puberty, be (too)
large.
caus. -kuzya.
—— *v.* drag.
kula, *adv.* over there.
kuli, to, from, at.
-kulumizya, *v. trans.*
hurry.
-kulumuka, fall from a
height.
-kulunga, glaze (pot) ;
cook (gruel).
-kuma (ko), can, be able.
-kumika, be possible.
-kumana, meet, be
enough.
yakumana, that's
enough !
-kumanya, *trans.* ex-
tend, spread.
-kumba, dig.
-kumbika, be worn
hollow.
kumbi, *adv.* elsewhere.
kumbi, *conj.* and.
-kumbuka, remember.
caus. -kumbusya.
-kumbulwa, stumble.
-kumbwa, covet, want.
-kumbwila, covet.
-kumbwizya, make
jealous, tantalize.
-kumbwika, be desir-
able.
kumbwe (1), grass roof-
crest.
kumi (5), ten, ten times.

kumo, together, too, also, as well.
 -kumula (*nt.* -ka), chip (china or earthenware).
 -kumya, touch.
 -kunda, *v.* (of man) commit adultery with; (of woman) *the passive*.
 kunda (1), palm-civet.
 -kungula, complain.
 -kungulila, look after, care for.
 kuni, where?
 -kunkulika, *v. intr.* roll.
 kunkulili-kunkulili, rolling over and over.
 -kunkumula, strike, knock off, dust.
 kuno, here.
 -kunta, knock (on), pull down (hut), (of wind) blow.
 -kuntapo, sprinkle on.
 -kunza, eat porridge without relish.
 kupula, *prep.* than, more than.
 -kupula, *v.* flutter.
 -kupulila, beat out (fire), wag (tail).

-kuru, large, full-grown, important.
 -kusa, clear away (rubbish).
 kusi, nodding drowsily.
 -kusila, nod, be drowsy.
 -kuta, eat one's fill.
 -kutisya, have a heavy meal.
 -kusya, *caus.* give (someone) a good meal.
 kutemwa, *conj.* in case.
 kuti, so that, that, in order that.
 kuvu-kuvu, noise of walking in water above the knees.
 kuza na, until.
 kwa, to, from or at (a person's).
 — by, through, owing to, for (a time).
 kwabiwi (1), lesser ring-dove.
 kwakuti, to such and such a place.
 kwalu-kwalu, thin as a rake.
 -kwamula, chop down in size, whittle.

kwanja (5 and 7), hand, forearm.
 kwanjakwata (7), ready money.
 kwanjambulimbo (1), sticky - fingered rogue.
 -kwapula, beat, flog, thrash.
 kwasu (7), my home, my hut, our home, our hut.
 kwatu (5 and 7), ear.
 kwaŵe (1), rock iguana.
 kwendo (5 and 7), leg.
 na mendo, on foot.
 -kwenga, rake together; plane, spokeshave.
 -kwenza, stretch tight.
nt. -kwenzeka.
 -kwera, climb up.
 -kwezya, support (as in palaver).
 -kwezeka, raise.
 -kwereka, make to climb.
 -kwesa, rub, scratch, file.
nt. -kweseka.
 -kwetula, take to pieces.
 -kweŵa, pull (trigger), inhale.

L

-laila, say goodbye.
 -laizya, tell (someone) to go.
recip. -lailana.
 -lala, lie down, sleep, (of things) remain overnight, (of garden) go to ruin through neglect, have sexual intercourse with.
 -lala chitutū, sleep without a fire.
 -lalapo, last out.
 -lalika, call in readiness, lay down.

-lalilila nyama, sleep away while hunting.
 -lalikizya, put off from day to day.
 -lama, be thick in the voice; fix skin on (a drum).
 -lamatika, stick, glue.
 -lamba, *v.* follow (river or road).
 -lamba manja, clap hands.
 -lamba chansa, shake hands.
 -lambila, worship.

-lambilla, entreat.
 lamba (1), leather belt.
 -lambalala, *v.* skirt, beat about bush.
 lambalala (1), omentum.
 -lambika(po), apply (drug).
 lambo (5), place of a 'kill.'
 — (5), lead, solder, silver.
 -lambula, reward.
 lambwe (1), buffalo bull.
 -langa, punish.
 -langala, be transparent, (of calico) be coarse.

-langizya, show, point out (to).
 -lapa, regret, swear.
 -lapuka, (as peg) come out slightly.
trans. -lapula.
 -lasa, hurt, wound, spear.
 -lata, point to.
 -lavulula, spit out.
 -laŵa, *v.* taste (beer or relish).
nt. -laŵika, -laŵilwa.
 — *v.* (of lightning) flash.
 -laŵira, speak, talk.
 -laŵirana, say good-bye.
 -laŵizyana, converse.
 -leka, abandon, leave off, abstain from, let.
 -lekesya, -lesya, prevent, stop.
 -lekera, forgive.
 -lekelela, neglect, forgive.
 -lekana, differ, separate.
 -lekanya, separate.
 -lela, nurse, bring up (child).
 -lelemba, hang swinging.
 -lelemvya, carry swinging.
 -lema, be heavy, weigh down.
 -lemeka, -lemekezya, honour.
 -lemya, exaggerate size of.
 -lemelwa, -lemwa, be tired.
 -lemelela, move or bear towards, be giddy.
 -lema mfuti, open gun breech.
 -lemba, write.
 -lemba (nzizi), out in strips.

-lembulula, slit into strips (as skin).
 -lenda, be weak.
 -lendeka, work without energy.
 -lenzana, sever a friendship.
 lero (5), to-day; *adv.* nowadays.
 -a lero, recent.
 mu lero, in one day.
 -leta, bring, (of river) 'come down.'
 -leula, cut (meat) into separate joints.
 -leuka, shun, (of loin-cloth) not to meet.
 -leukira, -leukizya, throw blame on.
 -lewa, avoid.
 -leŵa, bind round.
 Leza (1), God; lightning.
 lezee, certainly, truly.
 -li, be.
 -li na, have, possess.
 -li-, *reflex. infix*, self.
 likiti-likiti, gallop! gallop!
 likuŵi (5), vulture.
 -lila, cry, cry for, mourn, (of gun) be fired, crow, ring, roar, sound, etc.
 -lilila, call to, mourn for.
 -lizya, fire, beat, play, ring.
 -lizizya, fire at.
 -lilizya, want very much.
 lilaka (5), brand, mark.
 liluŵa (5), flower.
 -lima, hoe.
 -limilila, sneak of, tell tales about.
 limbumbu (5), lump (as in porridge).
 limo, once.
 limolimo, seldom.

-a limolimo, rare.
 -linda, -lindila, wait, wait for.
 -lindika, keep (someone) waiting.
 -lindilila, guard.
 -linga, *v.* measure, think, weigh.
 -linga mfuti, aim a gun.
 -linga nzeru, intend, resolve.
 -lingana, be of same size or weight.
 -linganya, make equal.
 linga (5), stockade.
 lini, not.
 linjolinjoli (5), soldier.
 lino (5, menu), tooth, tusk.
 -lipa, -lipira, pay.
 lipapiko (5), wing.
 lipembe (5), tower.
 lipewa (5), kidney.
 lisasango (5), hornet.
 liso (5, menso), eye, gun-sight.
 menso na menso, face to face.
 litepo (5), leaf.
 lito (5), earth, soil.
 liumba (5), crowd, army.
 -live, be without.
 livwa (5), notch (as by axe).
 liŵa (5), stone (bird, mouse) trap.
 liŵambo (5), rib.
 liŵata (5), duck.
 liŵere (5, *gen. pl.*), head of (small) millet.
 -liye, be without.
 lizera (5), stork.
 Liziti (5), Ngoni warrior.
 lizu (5), word, voice.
 -loka, -lokwa, rain, soak (person).
 -lokwa, -lokwewa, be soaked.

-lola, face, look at.
 -lolesya, stare at, inspect.
 -lolera, look forward to.
 -lolezya, expect (a visitor).
 -lozya, make to face.
 -lolesisya, stare hard at.
 lomba, now; but, then.
 -alomba, new.
 lombapano, just now, at once.
 lona (5), deliberate purpose.
 lona, *after app. form*, on purpose.
 -londa, take, take from.
 -londera, receive, welcome.
 -londesya, rescue.
 -londezyana, take turns.
 -londola, follow by spooring.
 -longa, put together, stow.
 -longana, assemble.
 -longanika, call together.
 -longofyanya, jumble one's words.
 -longolola, take out of store or tent, unstow; abuse.
 -longosola, explain, interpret; (of rain) fall regularly and in moderation.
 -lopa, perish.
 -lofiya, exterminate.
 -lota, dream.
 -losya, foretell, guess, shelter from (rain or sun).
 -lowa, bewitch.
pass. -lowelwa.
 -lowola, fish with hook.
 -lowa, go in, (of sun) set.

-lovyu, put in.
 -lowera, sink (as in mud).
 -lowana, be in irregular formation.
 lubobo (1), mamba snake.
 lucheche (5), baby, infant.
 lufuko (5), crumbling earth.
 -luka, v. plait, weave, net.
 — v. vomit.
caus. -lusya.
 -lukana, remember.
 lukanza (5), bad temper.
 lukasa (5), foot.
 luko (5), generation.
 lukoro (5), verandah.
 -a mlukoro, illegitimate.
 lukozi (5), martial hawk-eagle.
 lukozo (5), bilharzia.
 lukulwe (1), frequented path.
 lukumbi (5), cloud.
 lukungu (5), dust.
 lukunku (5), bottle.
 lulezi (5), sky.
 -lulika, shoulder (gun).
 lulilo (5), flat bowl, plate.
 lulimi (5), tongue.
 -lulu, *with loc. prefix*, above.
 -lulula, interpret, explain; (of rain) fall regularly and in moderation.
 -luma, v. bite, sting.
 -lumika, cup, bleed.
 -lumaluma, stumble in reading.
 -lumana, be joined or stuck together.
 -lumanya, join, fix together.
 luma (5), wound, out (on body).

-lumata, (of edge) be sharp.
 -lumata mkanwa, be a chatterbox.
 -lumba, praise, commend.
 lumbe=lumbelumbe (1), (spec. of) bird.
 machila a lumbe, four man hammock (resembling tail-feathers).
 lumbu (1), (spec. of) stinging fly.
 -lume, male.
 -lumpa, jump over, cross.
 -lumfiya, throw over.
 -lumpira(po), omit.
 lumvwi (1), chameleon.
 -lundika, join, splice, assemble (gun).
 -lunduluzya, build up (as bricks).
 -lunduluzya mlandu, add to one's guilt.
 lundwe (1), eland bull.
 -lungama, be straight.
caus. -lungamika, -lungamisa, -lungamya.
 -lungula, be hot, boil.
caus. -lunguzya.
 lung'a (5), crack.
 lung'alang'ala (5), splitting headache.
 lunsu (5), dirt; sweetness.
 lunsindi (5), diarrhoea.
 lunyungu (5; *pl.* nyungu, 8), pumpkin stalk.
 lunzyala (5; *pl.* nzyala, 8), nail, claw.
 lupako (5), cavity, hollow (in tree or reed).
 lupala (5), (spec. of) grass, used for thatching.
 lupande (5), a yard.
 lupango (5; *pl.* mpango, 8), property, wealth.

lupanye (1), (spec. of)
hardwood . tree,
good for building.
lupasa (5; *pl.* mpasa, 8),
reed mat.
lupl (5), palm of hand,
box on the ear.
lupiri (5, two *pls.*) moun-
tain, hill.
mapiri, *pl.* range of
hills.
lupola (1), (spec. of)
dark snake.
lupuno (5), loop, noose.
lupya (5), bush-fire.
-shoka lupya, burn the
bush.
lusaka (5), thick bush,
thicket, jungle.
lusango (5), (open) nest.
lusanso (5), sieve,
strainer.
lusipa (5), varicose vein.
lusito (5), fence.
lusiye (5), wire edge.
luso (5), skill, neatness.
lusungu (5), kindness,
mercy.
lutumba (5), enlarged
spleen.

mlutumba (11), width.
luuku (5), steep
bank.
luumba (1), giraffe.
luunda (5), loin.
mluunda (11), waist.
luwerera (1), second
growth of weeds in
garden.
-luwa, *v.* forget, leave
by mistake.
-luyya, make a mis-
take, do wrong.
-luwila, lose one's
way.
-luvisya, mislead.
-luzya, be inatten-
tive.
-luwika, be forgot-
ten.
luwa (5), goat-kraal.
luwambe (5), rock.
luwango (5), (shallow)
basket.
luwanza (5), court,
compound.
luwezi (5), knife.
luwilo (5), speed.
adv. luwilo, maluwilo,
quickly.

luzi (9, 10, 11), local
river.
luzizi (5; *pl.* nzizi, 3),
bark-rope.
-lwa (na), fight (against).
-lwila, fight for.
-lwilana, fight for
possession of.
-lwala, be ill.
-lwala mutu, have
feverish headache.
-lwala mmala, have
diarrhoea.
-lwalika, nurse (in-
valid).
Lwangwa (5), Lwangwa
River.
lwayo (5), foot; *pl.*
spoor.
lwendo (5), speed.
lwetete (5), sneaking,
tale-bearing.
lwimbo (5; *pl.* nzimbo,
3), song.
-lya, eat, spend.
-lyera, (of fish) bite.
-lyewa, be corroded.
-lyeka, be edible.
caus. and *intens.*
-lyesya.

M

macheche (5, *pl.*), reed
screen.
machezo, *adv.* long ago.
machila (5, *pl.*), ham-
mock.
machila a lumbe, four-
man hammock.
machitilo (5, *pl.*), act,
action.
machitiwilo (5, *pl.*),
manufacture, make.
mafikilo (5, *pl.*) con-
struction.
mafina (5, *pl.*), pus.
mafuta (5, *pl.*), oil, fat.
mafyo (5, *pl.*), kidneys.
magapigapi (5, *pl.*),
wave.

mailo (5, *sing.*), yester-
day, to-morrow.
mainza (5, *pl.*), rainy
season.
makanda (5, *pl.*), oc-
casions.
makanda katatu, on
three occasions.
makando (5, *pl.*), poul-
tice.
makonkanilano (5, *pl.*),
order, sequence.
makono, *adv.* lately, in
near future.
makoselelo (5, *pl.*), per-
severance.
makulilo (5, *pl.*), growth,
large size.

makutilo (5, *pl.*), satiety.
makwerero (5, *pl.*), lad-
der.
mala (5, *pl.*), stomach,
intestines.
malangilo (5, *pl.*), pun-
ishment.
malangiwilo (5, *pl.*),
punishment (in-
flicted).
malekano (5, *pl.*), dis-
cord, faction.
malete (1), mischief-
maker.
malilesyo (5, *pl.*), self-
control.
malili (5, *pl.*), bed-
stead.

mallo (5, *pl.*), wailing, funeral.
 malpiro (5, *pl.*), pay.
 malisau (5, *pl.*), lead shot.
 malisisyo (5, *pl.*), humility.
 malofya (1), a crack shot.
 malongosolewe (5, *pl.*), explanation.
 malonje (5, *pl.*), greeting (from a distance).
 malonzo (5, *pl.*), long-leggedness.
 maloto (5, *pl.*), dream.
 malowero (5, *pl.*), sunset, the West.
 maloza (5, *pl.*), misfortune.
interjec. what bad luck! what a strange thing!
 malumbo (5, *pl.*), praise.
 malumbo a pa menso, flattery.
 malunji (5, *pl.*), good aiming.
 malusi (5, *pl.*), vomit.
 mamangiwilo (5, *pl.*), building.
 -mamatila, -mamatizya, stick down.
 -mamatula, unstick.
 mamba (5, *pl.*), scales of fish.
 mame (5, *pl.*), dew.
 mamiwa (5, *pl.*), unfair share.
 -twalikira mamiwa, give (a man) an unfair load.
 mampamba (5, *pl.*), extortion.
 mamvwere (5, *pl.*), long hair, mane.
 manche (5, *pl.*), alertness.
 manchichi (1), Cape eagle-owl.

mandu (5, *pl.*), craving for meat.
 -manga, tie, build, imprison.
 mangawa (5, *pl.*), debt.
 -mangulula, untie.
 -manila, fix in clip or cleft stick.
 manjenje (5, *pl.*), ague.
 mankalilo (5, *pl.*), state, condition.
 mankwala (5, *pl.*), drug, medicine.
 mannyesya (5, *pl.*), aperient.
 mano (5, *pl.*), wits, sense.
 mantang'anya (5, *pl.*), binding (hands or legs) separately.
 mantantangaŵo (5, *pl.*), ladder.
 -mantika(po), put on (plaster).
 -manulula, unclip, draw apart.
 manzi (5, *pl.*), water.
 manzonzo (5, *pl.*), leprosy.
 manzyere (5, *pl.*), the left.
 mapallo (5, *pl.*), killing.
 mapakilo (5, *pl.*), abundance.
 mapangano (5, *pl.*), agreement.
 maparazi (5, *pl.*), driving in.
 mvula ya maparazi, driving rain.
 mapatukano (5, *pl.*), separation.
 maponya (5, *pl.*), bad aiming, a miss.
 mapozero (5, *pl.*), throw, creating.
 mapozewero (5, *pl.*), being created.
 mapuzumukilo (5, *pl.*), escape.

masasa (5, *pl.*), new village (till first harvest).
 mashanga (5, *pl.*), tobacco ash.
 masi (5, *pl.*), dregs (of beer).
 masiri (1), expert workman.
 masusyano (5, *pl.*), antagonism.
 -mata, *v.* plaster, mud.
 mata (5, *pl.*), saliva.
 matalilo (5, *pl.*), starting a song.
 matambalalilo (5, *pl.*; *gen.* 9), foot of bed or mat.
 matendesya (5, *pl.*), spreading false report.
 matika (5, *pl.*), mud.
 matinkano (5, *pl.*), mutual hatred.
 matongwe (5, *pl.*), ruined village.
 -matula, unplaster.
 matulilo (5, *pl.*), the East.
 matumikillo (5, *pl.*), service.
 matumikilo (5, *pl.*), service.
 mavinilo (5, *pl.*), dancing, step.
 mavwalilo (5, *pl.*), dressing up.
 mavwalo (5, *pl.*; *gen.* 9), the privates.
 maŵero, *adv.* continuously, still the same.
 maŵeromaŵero, permanently, for good and all.
 maŵonekero (5, *pl.*), aspect, appearance.
 mayano (5, *pl.*), good fit, joint (in carpentry).
 mayapulilo (5, *pl.*), getting an advance of pay.

mayaŵililo (5, *pl.*), distribution.
 mayaŵilo (5, *pl.*), distribution.
 mayere (5, *pl.*), trickery.
 mazo (5, *sing.*), day before yesterday, day after to-morrow.
 mazo patali, three days ago, three days hence.
 mazungulukilo (5, *pl.*), revolving.
 mazuzu (5, *pl.*), wonder.
 mbalati (3), lash, whip.
 mbale (3), serval.
 mbali (3), side.
 -mbali, *with loc. prefix*, side.
 mmbali mumo, on one side.
 mmbali monse, on all sides.
 mbambavu (1), swelling of gland.
 mbata (3, two *pls.*), bugle.
 mbaŵo (3), otter.
 mbazo (3), adze.
 mbe-mbe-mbe, are you at home?
 mbee, white.
 mbelele (3), sheep.
 mbeta (3), unmarried or divorced woman.
 mbete (3), calabash, jug, large cup.
 mbeŵa (3), mouse.
 -mbi, other, another.
 -mbila, *v.* plunge, sink.
 -mbizya, immerse.
 mbila (3), proclamation.
 -ŵira mbila, announce publicly.
 — (3), report, fame.
 -mbine, other, another.
 mbololiko (1), house-lizard.
 mbolyo (3), hole, window.
 mbovu (3), cheek.

mbowo (3), buffalo.
 mbozyamperere (3), heavy gusty rain.
 mbulu (3), tree iguana.
 mbumbuzi (1), mason wasp.
 mbuto (3), seed.
 mbuu, of first dim light of dawn.
 mbuzi (3), goat.
 mbwansi (3), sweet potato.
 mbwina (3, two *pls.*), game-pit.
 mbyanda (1), ram.
 mbyolo (3), hole, window.
 mcheka (2), handkerchief, calico belt.
 mchembere (1), woman who has borne a child.
 mchembere kane, mother of four.
 mchembo (2), den (below ground).
 mchera (2), water-hole, well.
 mchinzi (2), honour.
 mchira (2), tail.
 mdando (2), long garden bed.
 mdudu (1), wild hog.
 -meka, be proud.
 -mera, sprout; swallow; cut (tooth).
 -meta, cut (hair), shave.
 -meteleta, cut hair in patterns.
 mfinzi (3), darkness.
 mfololwa (2), trench (of hut or tent).
 mfuko (3), mole.
 mfukula (3), gum-boil.
 mfumba (3), plenty (of food).
 mfumfu (3, *pl.*), sawdust.
 mfumu (3, *and* mafumu), chief.
 mfumukazi (3), queen.

mfundo (3), meaning.
 mfungo (3), civet cat.
 mfungulo (3), button, key.
 mfuti, gun, rifle; *see* pp. 249-50.
 mfuto (3), fine.
 mfutu (2), grass wigwam.
 mfuzi (1), smith.
 mfwa, flop to the ground!
 mfwiti (3), witch.
 milochi (2, *pl.*), settled rain.
 -mina, blow one's nose.
 misimbe (2, *pl.*), charcoal.
 -mita (vumo), become pregnant.
caus. -misya.
 miundo (2, *pl.*), first growth of crops.
 miya (2, *pl.*), anger.
 mizumbi (2, *pl.*), settled rain.
 mka, wife of, husband of.
 mkalo (2), space, gangway.
 mkanka (2), courage.
 mkatasi (1), lazy person.
 mkavu (1), pauper.
 mkaŵalilaingo (11), sunset light.
 mkazi (1), wife.
 mkeka (1), palm mat.
 mkoba (2), wallet.
 mkoka (2), clan, totem.
 mkokoyonde (2), thin person.
 mkombankoto (1 *and* 2), index finger.
 mkombo (2), navel.
 komoli (1), sower.
 mkondo (2, *gen. pl.*), contents of stomach.
 mkono (2), half-a-yard.
 mkoro (2), ditch, water-course.

mkoro (1), a first wife.
 mkose (2), long garden bed.
 mkosi (2), neck (*see p. 22*).
 mkote (1), old man or woman.
 mkovu (2), scar.
 mkozo (2), urine.
 mkuka (2), heap of branches (ready for burning).
 mkulakwendo (1), cripple.
 mkule (2), track of anything dragged (as snake, cycle).
 mkulula (1 and 2), long narrow (spec. of) mouse-trap.
 mkumbi (2), cloud.
 -a mikumbi, light blue.
 mkungu (2), salt filtered from burnt monkey-nut stalks.
 mkunkuzya (1), roller beetle.
 mkunu (2), snout.
 mkupo (2), skin, hide.
 mkurukazi (1), old man or woman.
 mkuwe (1), grey turaco.
 mkwamba (2), two yards.
 mkwasu, etc. (1), my kinsman, brother, fellow-clansman.
 mkweni (1), son-in-law.
 mkwezalamba (1), *colloq.* 'hitch belt.'
 mlando (2), log.
 mlandu (2), palaver, lawsuit, case, affair, bone of contention (*see pp. 253-4*).
 mlangapusya (2), bad influence.
 mlimi (1), hoer.
 mlingo (2), measure, size, amount.

mlombe (2), hardwood tree, good for workshop use.
 mlongo (2), herd, column.
 -tunga mlongo, form in line.
 mlongosi (1), brother (of female), sister (of male).
 mlopa (2, *often pl.*), blood.
 mlulu (2), (spec. of) tree, good for workshop use.
 mlumbwana (1), young man, 'boy.'
 mlundu (2), hillock.
 -a milundu milundu, undulating.
 Mlungu (1), God; (2) week.
 mmana (2), river.
 mmatemwakucha (11), early morning (3 or 4 a.m.).
 mmawa (11), morning.
 mmawa na mpepo, in the chilly dawn.
 mmawamawa, *adv.* early in the morning.
 mmbiri (1), sub-chief, counsellor.
 mmbulu (2), wild dog.
 mmera (2, *no pl.*), young plant (maize, millet or rice).
 mmfumba (1), (spec. of) large iguana.
 mmikazi (1), daughter-in-law.
 mmpala (1), second or later wife.
 mmpepe (2), (stripped) maize-cob.
 mndundwe (2), very fat person.
 mne [=mwine] (*preceding clan name*), member of.

mnenji, enenji, of what clan?
 mnecho (1), owner.
 mnekwasu, etc. (1), my neighbour.
 Mngoni (1), Ngoni native.
 mng'ang'a (1), trumpeter hornbill.
 mng'omba (1), ground hornbill.
 mng'ong'o (2), wasp.
 Mnjerezi (1), English person.
 mnjiri (1), wart-hog.
 mnkasya (2), bamboo ring inside wall of round hut.
 mnkwala (2), drug, medicine.
 mnolo (2), whetstone.
 Mnsenga (1), Nsenga native.
 mntungwa (2), skewer (for stringing).
 mnunshatuvi (1), making excrement smell.
 mvula ya mnunshatuvi, second rain (in Nov.).
 mnyanga (2), tusk.
 mnyanyau (1), black ant.
 mnyeku (2), (live) cinder.
 mnyenda (2), needle.
 mnyolo (2), worm.
 mnyonto (2), damp.
 -mo, *num.* one, identical.
 -mo -mo, one by one.
 -mo, *enclitic*, in, into, out.
 mongo (2), brain, marrow.
 monjo (2), ring (of uncracked pot).
 mono (2, myono), basket fish-trap.
 — (3), castor-oil plant.

mopendera (11), method of counting.
 mopuzumukira (11), chance of escape.
 moteti, *adv.* like this.
 motetyo, *adv.* like that.
 moyo (2), life.
 -wa moyo, be quite well.
 mpaa, staring vacantly.
 mpaka (2), boundary.
adv. as far as, until, and finally.
 mpaka zuwanji, how long?
 mpala (3), mpala antelope.
 — (3), dormitory.
 wa mmpala, bachelor, spinster.
 mpale (3), maize and millet after first pounding.
 mpali (3), bigamy, polygamy.
 mpalu (1), hunter.
 mpamvu (3), strength, energy, force.
 mpanda (3, two *pls.*), fork, forked tree.
 — (3), witchfinder.
 mpandila (2), excuse.
 mpangalalo (2), calico head-band.
 mpango (3), property, wealth.
 mpanilo (2), skewer (for roasting), vice.
 mpanje (3), new garden (from first hoeing to first harvest).
 mpanzi (3), grasshopper.
 mpapa (2), (*spec.* of) tree, good for workshop use.
 — (3), skin (especially one brayed for wearing).
 mpapo (2), row, line.
 mpasa (3), reed mat.

-tunga mpasa, make a reed mat.
 mpasi (3), red ant.
 mpata (2), gap, gorge.
 mpendwa (3), ant-eater.
 mpenembe (1), roan antelope.
 mpepo (3), wind, cold.
 mpepumanja (1), light-fingered knave.
 mpera, *adv.* enough, only, that's all.
 mpere (3, *pl.*), the 'itch.'
 mpero (3), lower grindstone.
 mperu (2), rudeness, discourtesy.
 mpeta (2), brew of beer.
 — (3), female of red bishop-bird, etc.
 Mpetauke (3), winding river; Government Station in Nsenga country.
 Mpezeni (1), (chief near) Fort Jameson.
 mpezyo (3), end, edge.
 -mpezyo, with *loc. prefix*, end.
 mpilingisyo (2), outer door-bar.
 mpinde (3), cross-grainedness.
 mpingambizi (2), hindering.
 mpini (2), axe- or hoe-handle.
 mpofu (3), blind person.
 mpokeshi (1), rescuer.
 mpompo (3), peg.
 mpope, *adv.* revising.
 -wereramo na mpope, revise.
 mpoto (1), kudu bull.
 — (1, *gen.* 9), the North.
 mpoyo (3), reed-buck.
 mpukwa (3, *pl.*), lack of interest, ennui.
 mpulupulu (3), kudu.
 mpumi (3), forehead.

mpunga (2), rice.
 -mpungamo, with *loc. prefix*, side.
 mpuni (2), penis.
 mpuno (3), nose.
 mpuye (2), breath, steam.
 mpuzyo (3), an extra, addition.
adv. besides.
 mpyani (1), heir.
 msalazyo (2), smoother, plane.
 msale (2), stalk; sugarcane.
 msambazi (1), rich man.
 msambili (1), pupil.
 msambizi (1), teacher.
 msambo (2), bough, branch.
 msana (2), back (of body).
 msana wa nzovu, rectangular hut.
 msango (2), custom.
 msaniko (2), light, lamp.
 msano (1), chief's wife.
 msasa (2), grass shelter.
 msaza (1), little boy or girl, piccanin.
 mseche (2, often *pl.*), sand.
 mseko (2), pillow.
 mselwe (2), a game.
 msempe (2), sinew.
 msenga (2), (*spec.* of) tree, good for bark-rope.
 — (2), distance.
 msensa (2), metal bracelet or anklet.
 mseo (2), hoed road.
 msikiti (2), softness (of rain).
 mvula ya msikiti, penetrating growing rain.
 msimbi (1), young woman, girl.
 msimpo (2), drum-stick.

- msindo (2, *gen. pl.*), tramp of feet.
 msinku (2), size, age.
 msinzo (2), distance.
 msipu (2), fresh green grass.
 -amsipu, green (in colour).
 msisye (2), (*spec. of*) creeper, used as rope in building.
 msita (2), rat- or mouse-run.
 msitu (2), grave.
 msoko (2), plot assigned for hoeing, task.
 msondo (2), slope.
 msonko (2), contribution, tax.
 msopero (2), ram-rod.
 msote (2), $\frac{3}{4}$ -grown chicken.
 msozi (2), tear (from eye).
 msuko (2), washing basin.
 msukupara (2), bottle.
 msuma, *adv.* wholeness.
 -amsuma, intact, whole.
 msumba (2), chief's huts and enclosure.
 msumbu (2), awl, fish-spear.
 msundo (2), punt-pole.
 msungilo (2), lack of justification.
 mtamba (2), horizontal hut pole.
 mtanda (2), lump of porridge (as contained in small basket), bread.
 mtembo (2), corpse (wrapped for carrying).
 mtende (2), greeting.
 -pa mtende, greet, send greetings to.
- mtenene (2), ground where liquid is spilt.
 mtengwa (2), married woman.
 mtenje (2), roof.
 mtete (2), gourd water-pipe.
 mtika (2), thickness.
 mtiko (2), stirring-stick.
 mtima (2), heart, disposition.
 mtirakuwiri (1), double-faced person.
 mtiulo (2), the early rains.
 mtolo (2), bundle.
 mtondo (2), (*spec. of*) large tree.
 mtopola (2), long calico garment.
 mtulo (2), gift.
 mtumbila (2), round garden bed.
 mtundu (2), kind, tribe.
 mtundu wanjil? of what colour?
 -a mtundu, different.
 -a mtundumtundu, of various kinds.
 mtungu (2), water-flask.
 mtwali (1), porter.
 mu, *prep.* in, into, out of, among.
 mu-, *with app. form*, as.
 mukwa (2), green bark.
 mulamo (1), brother-in-law, sister-in-law.
 mulele (2), (*spec. of*) tree, good for bark-rope.
 mull, *prep.* in, into, among.
 mulilo (2), fire; *see p.* 251.
 -slyapo mulilo, miss the point.
 mulimba (2), box, pigeons' trough.
 mulimbo (2), door-bar of kraal.
 mulimo (2), work, duty.
 wamulimo (1, *amillimo*), workman.
- mulisa (1), nephew, niece.
 mulomo (2), lip, beak, bill, quarrel.
 mulozi (2), whistle; cricket.
 -mulu, *with loc. prefix*, above.
 mululi (2), barrel of gun.
 mulume (1), husband.
 muluvyo (2), mistake.
 muluzyo (2), inattention.
 mulwendo (1), traveller, visitor.
 mulwera (11), (in) running water.
 mulyango (2), doorway.
 mumbe (1), piece of bark-cloth, (in old days) clothes.
 mumo, together, in one, (with *na*) like.
 -mumunya, suck in the mouth.
 mumvwi (2), arrow.
 munda (2), garden.
 munga (2), thorn, quill, fish-bone.
 mungu (2, *pl.* myungu), (*spec. of*) pumpkin.
 muni, in where?
 muno, in here.
 mumsi (2), pestle.
 muntu (1, *pl.* Wantu), person.
 munwe (2), finger.
 munyu (2), salt.
 munzi (2), village.
 mupo (2, *pl.* mipo), hank.
 muswe (2, *pl.* vimuswe), white ant, ant mud.
 muti (2), drug, medicine.
 mutu (2), head, bow (of canoe).
 pa mutu pa } on
 pa mitu pa, *pl.* } behalf
 } of.
 kumitu (9), head (of bed).
 muumbi (1), potter.

muuyu (2), baobab tree, good for bark-rope.
 muwalo (2), cross-lath.
 muwamba (2), elephantiasis.
 muwango (2), walking-stick.
 muwaŵa (2), white-wood tree, good for workshop use.
 muwaye (1), younger child.
 muwi (1), big tuskless elephant leader.
 muwili (2), body.
 muwinda (2), loin-cloth.
 muyangu, etc. (1), my companion, my fellow.
 muzya (1, *pl.* ŵazya), slave.
 muzyu (2), root.
 mvilwa (1), idle waster.
 mvula (3), rain (*see* p. 239).
 mvungula (2), 'sausage tree.'
 mvuu (3), hippopotamus.
 -mvwa, hear, understand, feel, taste, smell.
 -mvwila, obey.
 -mvwika, be audible, be famous, taste of, smell of.
 -mvwako, feel (in health).
 -mvwamo, feel ill.
 mvwano (2), faith.
 mvwinikilo (3), lid, cover.
 mvyalamuyangu, etc. (1), my cousin.
 mvyuku (3), hip.
 -mwa, drink.
caus. -mwensha.
 mwa, among, as among, according to.
with app. form, as.

mwa [=mwamvwa], understand?
 mwaka (2), year.
 mwakuti, in a certain way, for so much.
 mwala (2), stone.
 mwana (1, *pl.* ŵana), child.
 mwanakazi (1), woman.
 mwanalume (1), man.
 mwanampero (1), upper grindstone.
 mwanansi (1), neighbour.
 mwanchilo (1), emerald-spotted dove.
 mwanda (2), hundred.
 mwandi, *interjec.* honestly!
 mwando (2), string, rope, cord, trap.
 -teya mwando, set a cord-trap.
 mwangu, etc. (11), (in) my hut, garden or village.
 mwano (2), obstinacy.
 mwanowene (1, *pl.* ŵanaawene), freeman.
 mwati, *introducing a question.*
 mwavi (2), (*spec.* of) tree; ordeal by poison or boiling water.
v. -mwa (in both cases).
 mwaŵene, yourselves.
 mwayi (2), soot (on roof).
 -mwazya, scatter, waste.
nt. -mwazika.
 mwenje (2), firebrand, torch.
 mweo, mwewo, mwe, you (*pl.*).
 mwepo, sir!
 mwera (2), winter; the South.
 -chita mwera, be wintry.

pa mwera, May to July.
 mwesu (1, *pl.*), my dears!
 mwevu (2), beard.
 mweŵe (1), kite.
 mwezi (2), moon, month (*see* pp. 161, 237 ff.).
 mwezo (2), fear.
 mwine (1, *pls.* ŵene, ene), self, owner, possessor.
 mwinjira (2), garment.
pl. minjira, clothes.
 -myalala, be quiet, cool or cold.
caus. -myalalika.
 -myelele, *adj.* quiet, cool, cold, insipid.
 myuu, of sun just wholly visible at dawn.
 mzambwe (1), quiet heavy rain, without thunder.
 kuli mzambwe, the South.
 mzanda (2), hill-crest.
 mzanampuno (2), bridge of nose.
 mzati (2), upright post.
 mzenze (2), tail of crocodile, iguana or snake.
 mzerengo (2), floor-polishing stone.
 mziche (1), unmarried or divorced woman.
 mzikuru (1), grandchild.
 mzimu (2), spirit, soul.
 mzipe (2), vein, blood vessel.
 mzukuru (1), grandchild.
 mzumali (2), nail.
 mzumali wa mazinga, screw.
 mzumbu (2), (man's) tuft of hair.
 mzumilo (2), tune.

Mzungu (1), European.
mzuwa (11), daytime.

mzyongo (2), strip of
meat.

pl. mizyongo, bil-
tong.

N

na, *conj.* and, as well,
too.

na pali Mumba, by
Mumba!

na, *prep.* with, by, along
(path).

na, *copula*, is, are.

na, *pron.* I who am.

na- *with verb*, let.

-na, having.

nafwa-ee, oh! I'm
nearly dead.

-naka, *v.* be soft or wet,
abate.

-nasya, relax (hold),
lower (voice), moist-
en, flatter.

-naka, *adj.* soft, wet.

nakale, then, of course.

nali, although, even if.

nalyangati, although,
even if.

namwine, I myself.

-nana, *v.* be soft or wet,
abate.

— *adj.* soft, wet.

nanda (3, two *pls.*),
hut.

nane, etc., and I; with
me.

nane, *v.* give me.

nanji [=na chinji], with
what?

nchelwa (3), brick.

nchenamila (3), veran-
dah post.

nchende (3), male adul-
terer.

ncherero (3), chisel.

nchilikilo (3), buttress,
support.

nchindwe (3), axe-head
tied to stick for
digging, spud.

nchinya (3), thickness.

nchofu (3), gripes, cholic.

nchoncho (3), spoon
(originally of carved
bamboo).

nchululila (3, *pls.*), inso-
lence, cheek.

ndala (3), garden hut
(raised on plat-
form).

-ndalala, fly.

ndalama (3), shilling; *pl.*
money.

-ndandaula, be sad, be
sorry.

-ndandaulila, look
after, care for.

ndembera (3), flag.

ndembo (3), scarifica-
tion, tattoo.

-nderera, grumble (over
money).

ndiu (3), bell.

ndiwa (3), dent.

ndiwo (3), relish.

ndola (3, two *pls.*), young
woman (from pu-
berty to preg-
nancy).

Ndonda (1), old Nsenga
chief.

-ya mNdonda mwa
Kapikira, give a
good verdict.

ndulu (3), gall-bladder.

-ne, four.

neka, etc., I only, I
alone.

-nena, say, mention.

-nenga, (of sore) in-
crease.

nenze, etc., I was.

nenzeve, etc., I had
not.

neo, newo, ne, I, me.

nga, *introducing ques-
tion*, how about?

nga, as if.

-nga-, *infix*, lest, would,
could.

nga ni, about (of time
or number), as.

nga ni umo, just as,
as.

ngako, very, very much.
ngakongako, especi-
ally.

-ngaku-, *infix*, so that...
never.

ngala (3), feather.

ngaye, etc., very good,
excessive.

ngayi (3), breast-cloth.

ngere-ngere, ding, ding!

ngolo (3), wagon.

ngololo, *adv.*

mwezi ngololo, for a
whole month.

ngomwa (3), impotent
male.

ngonono (3), tree, giving
good building poles.

-ngula, extract.

nguluwe (3), wild pig.

nguwe (3), rust.

nguwo (3), calico baby-
sling.

ngwee, of half-light at
dawn.

ng'a, *with pron.*, not...!

ng'aleze, certainly!

ng'anda (3, two *pls.*),
hut.

ng'anga (3), doctor.

ng'ang'a, not I!

ng'anza (1), piece of
bark-cloth.

ng'oma (3), drum.

ng'omba (3), professional
dancer.

ng'ombe (3), ox, cow.

ng'ondo, helter skelter!

-ng'ondola, scatter.

nt. -ng'ondoka.

ng'onyo, *adv.*

-fwaya ng'onyo, play about at work.

-ng'unang'una, be at a loss for an answer.

-ng'ung'unzila, grumble.

ng'wena (3), crocodile.

ni, *copula*, is, are.

ni chinji, why?

ni pa-, so, therefore.

-ni, which?

nili, etc., I am.

niliye, etc., I have not.

nina, etc., I have.

nine, etc., I am, it is I.

ninga, *with subj.*, then.

-ninika, paddle up-stream.

nipo, then.

-nja, *with loc. prefix*, outside.

njala (3), hunger.

-mvwa njala, feel hungry.

njanga (3), intelligent person.

njeza (3), foolhardiness.

-nji, *interrog. adj.* what?

-nji [=chinji or vinji], what?

njinga (3) [borrowed], bicycle.

njira (3), path, way.

njiramampindwe (3), cross-paths.

njirinjiri (3), a fit.

njivi (3), thief.

njiwa (3), (wild) dove.

njoka (3), snake.

njota (3), thirst.

-mvwa njota, feel thirsty.

nju, noise of stone thrown into water.

njumbwa, noise of jumping into water legs first.

nkasi (3), paddle.

-nkala, sit, live, be.

-nkaliika, make to sit.

-nkazika, set, keep sitting, delay.

-nkazikika, be fixed.

-nkalisya, squat on ground.

-nkaliila, be permanent.

nkalamba (3), chief's messenger.

nkalamo (3), lion.

nkalo (3), happiness.

-nkala nkalo, live happily.

nkana (3, *pl.*), food rations (on journey).

nkanda (3), leather, (human) skin.

nkande (3), black clayey nature of earth.

nkandwe (1), jackal.

nkanga (3), guinea-fowl.

nkani (3, *and makani*), news.

nkanza (3, *pl.*), bad temper.

nkasa, good! splendid! (*w. protasis*) ought, what a pity!

nkasi (3, *pl.*), buffalo-bean.

nkata (3), head-pad.

-yanga nkata, wind a pad.

nkosi (3), cap.

nkokola (3), knee.

nkokololansoche (3), last rains (in April).

nkoli (3), knob-kerrie.

nkoma (3), bag, sack, magazine of rifle.

-yendera mkomwa, travel in unfamiliar country.

nkonde (3), loud wailing.

-nkonde, *with loc. prefix*, beside.

nkondo (3), war.

nkono (3), snail.

nkonto (3, *gen. 9*), back of head.

nkonyo (3), fist.

nkonzi (3), hartebeest.

nkoswe (3), advocate.

nkoto (3), gruel.

nkufu (3), tick; tick fever.

nkuka (3), breeze.

nkuku (3), chicken.

-peleka nkuku, give in and apologise.

nkula (3), tree, giving red dye for hair and baskets.

nkulungo (3), pot-glazing stone.

nkumano (3), meeting, junction.

nkumba (3), domestic pig.

nkumbarume (1), hunter.

nkunda (3), pigeon.

nkunde (3), (*spec. of*) small bean.

nkungulu (3), big elephant tusk.

nkunguusi (3), misty vision.

nkuni (3), firewood.

nkwapu (3), armpit.

nkwaŵilo (3), shoe.

nkwazi (3), vociferous sea-eagle.

-nnya, evacuate bowels.

-noka, be deep, be hollow (*downwards*).

caus. -nosya.

kunoka (7), depth.

-nola, sharpen to an edge, grind.

nongo (3, *two pls.*), earthen water-pot.

nsaa, of sun just about to set.

nsaka (3), village court, authority.

-nkala nsaka, hold a palaver.

-pyera nsaka, offer a
bribe.
 nsakansaka (3), quarrel-
someness.
 nsamba (3), (spec. of)
water iguana.
 nsambo (3), fine wire,
wire bracelet.
 -peleka nsambo, give
in and apologise.
 nsanga (3), corneal ulcer.
 nsansa (3), spring,
swamp.
 nsanso (3, *pl.*), humour,
wit.
 nsanya (3), (spec. of)
biting insect, found
in old huts.
 nsanzu (3), twig.
 nsato (3), python.
 nsawe (3), fine netting.
 nsefu (3), eland.
 -nsel, *with loc. prefix*, be-
yond, hidden by.
 nseko (3), happiness.
 nsembe (3), ceremonial
offering.
 — (3), cleaned grain
(rice, maize, millet).
 -nsenga, *with rel. particle*,
of the Ansenga.
 nsengo (3), horn.
 nsenzi (3), beaver-rat.
 nseula (3), puku.
 nshaŵa (3), monkey-
nut.
 nsiku (3), day.
 nsiku zyonse, always.
 nsima (3), porridge.
 nsimba (3), genet cat.
 nsinde (3), thick end,
root.
 nsinga (3), thong.
 nsini (3, *pl.*), frown.
 nsinkakanwa (3), hush-
money.
 nsipata (3), having con-
tiguous wall-poles.
 nsita (3), time.
 nsiyalwayo (3), last rains
(in April).

nsoche (3), (two spec.
of) grass; its irrita-
ting seed.
 nsongezyo (3), food ra-
tions (in camp).
 nsongo (3), point, thin
end.
 nsoni (3, *pl.*), shame,
modesty.
 nsoro (3), lesser honey-
guide.
 nsuka (3), tail (of bird).
 nsuluzi (3), guide.
 nsuŵilo (3), small bowl
(of natural growth).
 ntambo (3, *gen. 9*), inner-
most part of hut,
opposite doorway.
 ntamfu (3), rubber, tyre.
 ntanana (3), (spec. of)
grass, good for
thatching.
 ntandara (3), star.
 ntanga (3), (spec. of)
large pumpkin.
 ntangalale (1), large open
basket.
 -ntanzi, *with loc. prefix*,
in front of, before.
 ntaro (3), cooking-pot
(for porridge).
 nte, nti, *neg. copula*,
isn't, aren't.
 nte, nti, *adv. not*.
 nte pa . . . (yai),
very.
 ntemerangume (1), last
great heat before
rains.
 ntenda (3, *and matenda*),
an illness, a disease;
a case of illness.
 ntene, ntine, etc., I am
not; it is not I.
 -nteulula, slack off,
loosen.
 -nteuluka, slip down.
 ntilo (3), confluence,
mouth of river.
 ntina (3), perseverance,
diligence.

ntiŵatiŵa (3), ostrich.
 ntomba (3), small-pox.
 ntona (3), lip ornament
(of lead, bone,
wood or stone).
 ntoni (3), witness.
 ntota (3), argument.
 ntowa (3), caterpillar.
 ntowafupa (1), pains in
bones.
 ntumba (3, two *pls.*),
grain-bin.
 ntumi (3), messenger.
 ntumo (3), (gourd)
cup.
 ntumvyavimiti (3), the
first rain (in late
Oct.).
 ntutu (3), heap.
 ntuwakanwa (3), roan
antelope.
 numbu (3), wildebeest.
 nundo (3), hammer.
 nunji (3), porcupine.
 -nunka, smell (*espec.*
nasty).
 -nunkila, smell nice.
 -nunsha, smell (*trans.*).
 -nunkuzya, spoor by
scent.
 -nunula, set free, ran-
som.
pass. -nunukwa, -nu-
nuliwa.
 -nwekera, turn on (as
beast).
 -nyaika, walk quietly,
abate, press lightly.
caus. -nyaisya (mendo,
etc.).
 nyakaderu (1), double-
faced person.
 nyakufwilwa (1), bo-
reaved person.
 nyakukanwa (1), quar-
relsome person.
 nyalufwimbi (1), thief.
 nyalupanga (1), adviser.
 nyaluwamya (1), one
who gets things
right.

nyaluwombo (1), top of skull.
 nyaluwifya (1), rogue.
 nyaluzalilo (1), diaphragm.
 nyama (3), animal, meat.
 nyamakazi (1), swelling under arms and elsewhere.
 nyambuzi (1), sable antelope.
 nyambweka (1), liar.
 nyamkalemya (1), (spec. of) small bat.
 nyamkulula (1, 2), long basket fish-trap.
 nyamlalapawatwa (1), cadge.
 nyamlondampuno (1), mantis.
 nyampale (1), potsherd.
 nyampandasera (1), dirty person.
 nyamsakabala (1), reed bird-trap.
 -nyandi, small.
 -nyang'anya, fidget.
 -nyang'wa, be conceited, swagger.
 -nyansi, *with loc. prefix*, underneath.
 -nyansyo, small.
 -nyanyaizya, neglect to obey.
 nyapombo (1), urethra.
 nyarume (1), uncle.
 nyasisi (1), blue wax-bill.
 -nyata, hit, beat.
 -nyata lupl, slap.

nyatiyi (1), prinia mystacea tenella.
 nyatu-nyatu, pad ! pad ! (as lion, leopard, cat).
 nyatyetye (1), African pied wagtail.
 -nyaula, scratch.
 nyavyalawangu, etc. (1), my mother-in-law.
 -nyaya, swim.
 -nyeka, be over-cooked.
 -nyeka mtima, fly into a rage.
 -nyema, cut (by drawing).
 nyemba (3), (spec. of) bean.
 nyengo (3), season of year.
 nyenye (3), fineness (of calico, print, etc.).
 -nyenzulula, split and tear in lengths.
 -nyera, move, migrate.
 -nyezya, cause to move, eject.
 -nyerezya mmala, have diarrhoea.
 nyerere (3), food-ant.
 nyimba (3), rubber, ball.
 nyina (1), dam (of beasts), queen (of insects).
 we nyina Chondo ! Chondo, you fool !
 nyinambuzi (1), sable antelope.

-nyinji, much, many, a lot of.
 -nyonga, -nyongolola, have gripes.
 -nyonka, suck.
 -nyonsha, suckle.
 nyula (3, two pls.), calico, cloth.
 -nyula, pull out of ground.
 nt. -nyuka.
 -nyulila mbuto, weed by hand.
 nyungu (3), pumpkin stalk.
 -nyungula, go for a walk.
 nzenguluka (3), metaphor.
 nzeru (3), advice, plan; *pl.* sense, ability.
 -linga nzeru, intend, resolve.
 -panga nzeru, advise (someone); *e.g.* nampanga nzeru.
 nzimbe (3), sugar-cane.
 nzimbo (3), song.
 nzimu (3), bee.
 nzimyalupya (3), first rain (in late Oct.).
 nzizi (3), bark-rope.
 -funda, strip off.
 -lemba, cut.
 -nyenzulula, tear in strips.
 nzovu (3), elephant, tusk.
 -nzuna, be sweet.
 nzyala (3), nail, claw.

O

ō, sorry !
 ō-ō, there now !
 oho, catch me !
 -ona, *see* -wona.
 -onse, over, all.
 -onse -wiri, both.

(ali) wonse, etc., whoever, whatever.
 -osililila, last (in order).
 -osyani, of what kind ?
 -otatika, first.
 -oteti, of this sort.
 -otetila, of that sort.

-otetino, of this sort.
 -otetyo, of that sort.
 -otyani, of what kind ?
 ove, *pron.* they.
 owani (1), golden-crested crane.
 -oyamba, first.

P

pa, *prep.* at, on.
 pa-, *conj.* by, when, since; why.
 -pa, give.
 -pera, hand to.
 -pezya, get taken.
 -pa mtende, send one's greetings to.
 -pa mlandu, accuse.
 pa-pa-paa, slap! slap! slap!
 padera, aside, on one side.
 pafupi (na), near (to).
 -paika, put up (as on shelf).
 -paka, be (too) many.
 caus. -pakisya, -pasya.
 pakuru, largely, much.
 pakuti, *conj.* since, as, for.
 pakuti, *loc.* at a certain place.
 -pala, *v.* be like, resemble.
 -pazyia, feign.
 -palana, be alike.
 -palanya, compare.
 -palika, have several homes, be guilty of bigamy.
 — *v.* whittle, plane.
 — *v.* scratch about.
 -pala mulilo, scrape out a live ember for carrying.
 -palamula, falsely accuse.
 pali, *prep.* to, at, on.
 -pama, clear.
 -pama mpanje, clear a new garden.
 -pamika, -pamvya, influence.
 -pamba, demand free.
 -pambana, miss each other.
 -pambanula, open (mouth) wide.

-pambuka, move the bowels.
 pamene apo, then, next.
 pamo, the same distance or thing.
 pamo (na), together (with).
 pampa (5), shoulder bone.
 -pampanila, beat (floor) flat.
 -pana, fasten between parallel sticks.
 -pana chisasa, make a door.
 -panila, fasten holding-sticks to (load).
 -panama, stand, be vertical, stop (in walking).
 caus. -panamika, -panamisyia.
 -panamila, approach, wait on.
 -panda, cut off, cut out.
 -panda uchi, cut out honey.
 -panda wanga, obtain poison.
 -pandako lupande, cut off a yard.
 -pandula, split.
 -panduka, have cracks in, be split.
 panempya (10), upper branches.
 -panga, order, urge (to do).
 -panga nzeru, advise (someone).
 -pangila mfuti, load a gun.
 -pangila fwaka, fill a pipe.
 -pangila katemo, handle an axe.
 -pangana, discuss, arrange a common plan.

-pangwa, want.
 -pangwika, be desirable.
 pani, where?
 pano, here.
 pansi, below, down, on the ground.
 panyandi, a little.
 -puzumuka panyandi, escape by skin of one's teeth.
 panyinji, in many places, in many ways.
 -papa, carry (child) on back, give birth to.
 -papata, beg.
 napapata, tapapata, please.
 -papatila, entreat.
 -pasula, pull down (hut), destroy.
 pasweta, openly, publicly.
 -pata, *v.* choke.
 -patila, become stuck.
 -patikizya, compel.
 — *v.* hate.
 patali (na), far (from).
 patonto, a little.
 patonto patonto, by slow degrees.
 peka patonto, by no means.
 -patula, separate, divide off.
 nt. -patuka, turn aside, branch off.
 patyala, aside, on one side.
 -paula, take down, (of fruit) knock down.
 paulera (10), a desert.
 pava, splash! (into water).
 paweme, well, carefully.
 -paya, kill.
 -pazula, tear.
 nt. -pazuka, have a tear in.

-peka mulilo, rub fire (with sticks).
 -pema, have a rest.
 -pemberezya, economize.
 -pempentezya, make and finish off neatly.
 -penda, count, read.
 -pendeka, be countable, be few.
 pende (1), bream.
 pendi, good, all right.
 -penya, push one's way through.
 -pepa, *v.* smoke (tobacco), take snuff.
 — *v.* abate, become less.
 pepe (1), he-goat.
 -pepeta, winnow (by shaking).
 -pepu, easy, light.
 -pepula, scorn, despise.
 -pepuka, be light in weight.
 caus. -pepusya, make lighter.
 -pera, *v.* rub, grind (millet).
 — *v.* come to an end (as path, hole).
 -pera msinku, be full-grown.
 -pera mano, be at one's wits' end.
 -perera, go as far as, turn back.
 -perezya, carry to a certain distance and leave unfinished.
 -pezya, complete, carry right to.
 -peleka, deliver.
 -pelekezya, accompany a certain distance and return.
 -perewera, be (too) few.
 -peta, -peteka, fold up, bend.
 -petama, be out of vertical.
caus. -petamika.

-petulula, unfold.
 pewa (5), shoulder.
 -pezula, tear.
 nt. -pezuka, have a tear in.
 -pika, *v.* cook.
 — *v.* plait, interlace.
 -pikilizya, construct by interlacing.
 -pilingisya, trip up, block the way.
 -pilingisyamo mng'anda, fasten (native) door.
 -pimpa, be excited.
 -pimfya, influence.
 -pimpilila } be eager
 -pimpilizya } about.
 -pinda, put across.
 -pinda chanza, build fish-weir.
 -pinda mlandu, bring up old case.
 -pinda muntu, push someone for satisfaction.
 -pindama, lie crossways.
caus. -pindamika, -pindamisya, -pindamya.
 -pingata, be partially full.
caus. -pingasya.
 -pingula, judge.
 -pingulwa, meet with bad omen.
 -pininkula, lever up.
 -pintya, be lame.
 -pinula, tip up.
 nt. -pinuka, overbalance.
 pira (5, *gen. pl.*), head of millet.
 -pirimbila, be stunted.
 -pita, pass by, pass out of sight.
 -pita mmbali, beat about the bush.
 -pitapo, (of time) elapse.

-pitisya, -pisya(mo), cause to pass (through).
 -pitilwa, miss, be too late for.
 -pitilila, go on farther.
 -pitilizya, over-do, go on too far.
 -po, at, on, here.
 pochinji (1), relationship.
 -poka, take, take from.
 -pokera, receive.
 -pokesya, rescue.
 -pokezya, take the place of, help.
 -pokelela, welcome.
 pokwasu, etc. (1, *pl.*), relations.
 -pola, get cold, get well.
caus. -polesya, -pozya.
 -poma, -pomera, dye (basket) red.
 -pomba, -pombezya, bind round.
 -pombolola } unbind,
 -pombosola } untwist.
 pompwe (1), thief.
 -pona, fall, rain, happen, jump (into).
 -ponya, miss (shot), let fall, throw down.
 -ponesya, institute, establish.
 -pondola, bruise bark off tree.
 pondomilo (1), throat.
 ponse, pali ponse, whenever.
 ponseponse, everywhere.
 -popa, interweave (as grain-bin).
 -popoloka, (of swelling) go down.
 posila, at last.
 -pota, mix (porridge).
 potatika, at first.
 potetino, at this same time or season.

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| <p>-poza, throw, create, shoot (arrow), lay (egg).
 -poza chisasa, slam door.
 -poza kuvull, plead cause of.
 -puka, bray (skin).
 -pukapuka, fail to hear through noise, fidget.
 -pukumala, remain silent through indecision.
 -pukuta, wipe, clean, dust.
 pula (5), beeswax.
 -pula, v. exceed, pass through.
 -pulamo, win, defeat.
 -pulapo, take (pot) off fire.
 -puzya, penetrate.
 -puzyamo, make progress.
 -puzizyamo, give victory to.
 -pulika, burst (<i>intr.</i>).
 -pulikana, listen.
 -pulula, pull off (as leaves).
 -pululila, be ignorant.
 -pulukwa, escape.</p> | <p>-pulumbila, make a mistake through inattention.
 pumba (5), swelling.
 -pumbwa, find nothing, draw blank.
 -pumvya, disappoint or fail (someone).
 -pumula, have a rest. <i>caus.</i> -pumuzya.
 puna, star-gazing.
 -punama, be inattentive.
 -pungula, pour away, reduce, fine.
 -punsha, steal. <i>app.</i> -punsinsha, -punshira.
 -punta, (of sun) go in, be hidden in cloud.
 -puntuka (po), turn away in disgust.
 -pupa, offer sacrifice.
 pupu (1), lung.
 -pupusya, singe.
 -pupusisya, burn fire-guard round.
 -pusa, be silly.
 -pusula, pluck (fowl).
 -pusuka, moult.
 putya-putya, scamper! scamper! (as hyæna).</p> | <p>puvu, flop! (into water).
 -puvya, hurry, do quickly.
 -puzumuka, escape.
 -puzumusya, rescue.
 -pwasika, paint, rub in.
 -pwazya, scorn, disregard.
 -pwila, (of water) dry up.
 -pya, be hot, cooked, ripe, on fire, or burnt.
 -pya mtima, become angry.
 -pya mulilo, burn oneself.
 -pyesya, be very ripe.
 -pyelwa, suffer loss by fire.
 -pyana, inherit.
 -pyanika, elect.
 -pyata, twist (rope) by rolling strands on leg.
 -pyera, sweep.
 -pyera nsaka, offer a bribe.
 -pyopyolola, (of flood) wash away.
 pyuu, glowing; of sun half set.</p> |
|---|--|---|

S

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| <p>sa-sa-saa, of sun partially risen.
 sabata (5), Sunday, a week.
 -safya, leave rubbish about.
 -saka, -sakila, try, want, search for.
 -sakika, be desirable.
 -sakula, comb.
 -sakulila mbuto, weed with hoe.
 posakula, Dec. and Jan.</p> | <p>-sala, remain over or behind.
 -salizya, place in rear.
 -salika, leave at home.
 -salilila, be last of all.
 salaponi, good-bye! (to one remaining).
 -salala, be smooth.
 -salazya, smoothe, iron.
 -saluka, be boiling, boil over.
 -salula(po), choose.</p> | <p>-sama, become stuck, run aground.
 -samila, lean on (a person).
 -samba, wash oneself, bathe.
 -sambika, wash (a child).
 -sambisya, make (someone) wash.
 -sambila, learn.
 -sambizya, teach.
 sambilo (5), lesson (learnt).</p> |
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sambizyo (5), lesson (taught).
 -sambulula, wash off, melt.
 -sambuluka, be dissolved.
 sanga (5), the bush, patch of uncultivated ground.
 -ya msanga, give bad verdict.
 -a msanga, illegitimate.
 -sangalala, rejoice, be half intoxicated.
 -sanika, (of torch, etc.) give light.
 -sanja, cut down (millet).
 posanja, May.
 -sanka, chop up (meat).
 -sano, five.
 -sansa (mapira), winnow (by striking).
 -sansamula, filter, strain.
 -santula, dig over (earth), turn over (grain).
 -sanzika, place over.
 -sanzikila, place (one pot) on top of another, pile.
 -sanzukula, take (one pot) from on top of another, unpile.
 -sanzya, mix.
 sape (1), lung.
 -sasa, go sour.
 sasū (1), bamboo.
 -sauka, (of river) rise.
 sawene, we ourselves.
 sawi (5), fish.
 -seama, loll.
 see, smooth, flat.
 -seka, laugh, laugh at.
 -sekera, be happy.
 -sekesya, amuse.
 -sema, shout.
 -semba, pare, mould (mouth of pot).

-semberezya, smoothe the edge.
 sembe, but, except, (*in apodosis*) would.
 senda, on the slant.
 -sendama, be leaning vertically.
caus. -sendamika, -sendamisa, -sendamya.
 -sendeka (*trans.*), tip sideways.
 -sendeka (*intr.*), lean sideways.
 sendwe, hurrah for . . . !
 -senga, beg, ask for.
 -senselela, follow someone already started.
 seo, sewo, se, we, us.
 -sepa, forage, buy food at a distance.
 -sera, move (*intr.*).
 -sezya, move (*trans.*).
 Serenje (1), chief and Government Station in the Wiza country.
 -serewenda, be a loose fit.
 -seri, *with loc. prefix*, beyond, hidden by.
 -seula, clear bush.
 -seuka, widen out (as sore, river, etc.).
 -sewa, cut (grass).
 -seza(po), trim, shave off.
 sha, get along !
 -shama, be unlucky.
 -shamika, curse, revile.
 shamo (5), bad luck, misfortune.
 -shereula, slant, bevel.
 -shoka, burn, scorch.
 poshoka lupya, Aug.-Sept.
 -shukamo, make a profit on.
 shuko (5), good luck.
 -shungula, scrape.

si, se, *neg. copula*, isn't, aren't.
 si, se, *adv.* not.
 sichilinda (1), deputy-chief (in chief's absence).
 sichimo (1), only child.
 -sika, climb down.
 -sisya, lower.
 siku (5), day (*see p. 237*).
 -sila, finish, be finished.
 -silizya, complete, fulfill.
 -sililila, be last of all.
 silu (5), idiot.
 silya (5), bank of river.
 -silya, *with loc. prefix*, across (a river).
 -simika, narrate.
 -simikizya, give evidence against, malign.
 simlandu (1), litigant.
 simpingu (1), funeral drum.
 -simuka, attack (in a body).
 simvwa (1), disobedient person.
 -sindila, ram, press down.
 -sindikizya, emphasize.
 -sinilila, be slow.
 -sinka, stop up, plug.
 -sinkilila, block up.
 -sinkizya, (of flooded river) cut off, (of rain) keep in.
 -osinka mmala, astringent.
 -sinkula, unstop, uncork.
 -sintula, empty out.
 -sinzinila, shut the eyes.
 slpi (5), knob-nosed goose.
 sisl (5), (human) hair.
 sislcherere (1), squirrel.
 -sita, buy, sell.
 -sitisya, sell.

-sitana, barter.	-sondo (5, no <i>pl.</i>), roof-pole.	-sulunya, bully, persecute.
-sitika, shut out fire or sun.	-sondoka, be bent over, be steep, be upside down.	sumbl (5), egg.
-sitikizya, put down carefully anything fragile or liquid.	-sondosya, -sondo-kesya, bend over, turn upside down, paddle up-stream.	-suma, bite, sting.
sitoro (5) [borrowed], store.	-songa, notch (as teeth).	-sumika, cup, bleed.
siyyalawangu, etc. (1), my father-in-law.	-songera, implicate.	-suna, <i>v.</i> break off (porridge or anything soft).
siyyaro (1), aboriginal.	-songezya, provide with food-rations (in camp).	<i>nl.</i> -sunika.
-siya, leave, abandon.	-songola, sharpen to a point.	suna, <i>n.</i> (1), bran.
-siyapo chusi, miss the point.	<i>nl.</i> songoka, be pointed.	-sunama, shut lips.
-siyana, differ, disagree.	-sonjola, peep.	<i>caus.</i> -sunamika, -sunamisa.
-sokola, beat (for rats or game).	-sonka, contribute, pay tax.	-sundula, out out.
-sokolola, reveal.	-sonkesya, collect tax from.	sune, broken off.
<i>nl.</i> -sokoloka, appear.	-sonkera } arrange or	-sunga, keep.
-solola, pull out, draw (sword).	-sonkanya } rearrange	-sungisya, entrust to.
-sololoka, project, slip down, slip out of place.	-sonkanika } (fire).	-sungunula, melt, wash off.
-soma, -somera, <i>v.</i> wedge in.	-sonkolola, reduce (fire).	<i>nl.</i> -sungunuka.
-someka, impale.	soti, again, still, also.	-sung'unzya, shake.
-soma, <i>v.</i> dye (hair) red.	-sowera, pay (dancer).	<i>nl.</i> -sung'unzika, be shaky.
-somba, cast about.	-soŵa, be without, be lacking (to), miss (a path).	-susya, resist, oppose, get (someone) convicted.
-somba mlandu, question one witness after another to get at the truth.	-soyya, -soŵesya, mislead.	-suzula, divorce.
-sombera, dye black.	-soŵelwa, be in want.	-suzullira, dismiss.
some-some, all wedged in.	-soŵera, play, have a game.	-swa, stay a day or two, (of sun) set, omit (p. 114).
-sompola, snatch.	-suka, wash (anything but body).	-swisya zuŵa, work late.
-sonda, taste, spy.	-sula, disregard, ignore.	-sweta, <i>v.</i> be bright, red, dark brown or bare.
-sondera, visit, spy out.	-sulula, pick out (path).	— <i>adj.</i> bright, red, dark brown, dark blue, bare.
-sonda mkanwa, trap in speech.	-sululla, guide.	syani, how?

T

tako (5), buttock, gunstock.	tala (5), shelf.	<i>caus.</i> -talamukisya,
-tala, <i>v.</i> start a song.	-talamuka, go farther away. [See on.]	-talamusya.
-tala wenye, tell lies.		<i>recip.</i> -talamkana.

- tall, deep, tall, high, long, far.
 -talika, peg out (skin).
 -talimpa, be (too) high or (too) long, be far, be deep.
caus. -talimfya.
 -talingana, be set at intervals.
 -talinganya, space out.
 -tamana, be in trouble.
 -tamanya, defeat.
 -tamanisya, get (someone) into trouble.
 -tamba, watch, look on at.
 -tambika, hold out (hand).
 -tambikizya, stretch out (hand).
 -tampa(ko), have a try at.
 -tamyā, trust.
 -tana, not give to, withhold from.
 -tanda, -tandila, scare (birds).
 -tandala, sit and chat, (of thing) remain unused.
 -tandazya, entertain.
 tanga, tange } while,
 tangule, tangwe } until.
 -tangula, go on ahead, be first to do.
 -tangulila, lead way for, guide.
 -tanguzya, send on in front.
 -tang'a, be strong.
 -tang'ilila, persevere.
 -tanika, report news.
 -tanikilwa, have on hearsay.
 -tanta, *v.* out up (meat).
 -tanta(mo), *v.* go from place to place.
 tanta (5), nausea.
 -tantauka, deny guilt.
- tanukila, begin at (after omission).
 -tapa, draw (water), dig (sand or earth).
 -tatika, begin, tease.
 -tatikira, begin in readiness.
 -tatu, three.
 -tauka, cross (river).
 -tausya, help across (river).
 taŵene, we ourselves.
 taŵone, greeting, sir!
 taŵoneka, greeting to you!
 -taya, lose, throw away, spill, waste.
 -taya matu, cease to listen.
 -taya manzi, relieve nature.
 -taika, be lost, be lost to.
 -tayana, differ, disagree.
 -taikizya, spill and waste.
 -tallizya, neglect, forsake.
 taza (1, and mataza), large open basket.
 tebulu (5) [borrowed], table.
 -teka, *v.* be moist, tame (*trans.*).
 -tekanya, be patient.
 -tesya, moisten.
 -teka, *v.* interfix roof-poles at apex.
 -tekapo, *v.* put (pot) on the fire.
 tekenya (5), chigoe flea.
 -tema, out down.
 -temeka, (of lips, skin) be cracked.
 -temba, carry (between two or more).
 tembo (1), pied kingfisher.
 -temwa, like, love, be happy.
- temwesya, please.
 -temwana, be fond of each other.
 -temwanisya, promote amity among.
 -temwerera, stay on and on.
pass. -temweka.
 -tenda, cut (by striking), cross.
 -tenda njira, take a short cut.
 -tendeka, snap in two.
 -tendekana, be cut apart.
 -tendezera, cut in patterns.
 -tenderezya, go and meet, head off (game).
 -tenda mapira, reap millet.
 potenda, June.
 -tendewala, be paralysed in legs.
 tenga (5), pool.
 -tenga, *v.* (of man) marry.
 -tengewa na, (of woman) marry.
 -tengana, (of man and woman) marry.
 -tenga chipali, marry bigamously.
 -tengezyana, walk abreast.
 -tengerekezya, balance on head.
 -tentemuka, go downhill.
 -tentula, beat out (metal) to an edge or point.
 -tepa, -tepuka, be flexible or pliant.
 -tepwa, be off one's guard.
 -tera, move (*intr.*), ebb, recede.
 -terera, slip, slide.
caus. -tezya.

- terama, be erect, (of sun) reach zenith.
 -teta, give in, submit.
 -teta mulomo, avoid quarrel.
 -tetelela (*trans.*), beg for mercy.
 tete (5), reed.
 -tetekezya, attempt to palm off (work) on another.
recip. -tetekezyana.
 teti, thus, like this, so.
 tetila, like that.
 tetino, thus, like this.
 tetulo (5), order, regulation.
 tetyo, like that.
 -teukila, make a start overnight, to reduce next day's journey.
 -teŵa (nkuni), gather (firewood).
 -teŵeta, *gen. app.*, provide food.
 -teya, *v.* name, call.
 — *v.* set (trap).
 -teya matu, listen, pay attention.
 -ti (*see pp.* 202 ff.), say.
 tiki-tiki, patter! patter! (of rain).
 -tima, *v.* sew.
 -timilizya, draw together a very torn calico.
 tima (5), jealousy.
 -timba, be thick, be overgrown.
 nyula yotimba, fine calico.
 -timbilila, be crusted with (rust, blood, etc.).
 -timbikila manzi, put leaves in pot to prevent spilling.
 timwoneni, greeting, sir!
 -tina, pinch.
 -tinizya, warn by pinching.
- tindi, hurrah for . . . !
 -tinka, hate.
 -tinkanisya, set at loggerheads.
 -tinta, draw tight.
nt. -tintika.
 -tintimika (ku), make a bee-line (for).
 -tipula, dig deep.
 -tira, pour.
 -tiula, *see p.* 239.
 -tiŵama, be dented.
caus. -tiŵamika, -tiŵamisya, -tiŵamya.
 tiye (*pl.* tiyeni), come along!
 -tola, pick up, find (*especially* in bush).
 -tolaizya, get (something) given to one, for finding.
 -tolokera, dodge about (as in questioning).
 tondo (5), edible fruit of mtondo tree.
 -tondola, pick off (from stalk, as fruit).
 -tonga, groan with pain.
 -tongola, pick off, peel, shell.
 tonje (5), raw cotton.
 -tonto, small, little, few.
 -tonto mlutumba, narrow.
 -tontongera, be fluent in reading or speaking.
 -tonya, drop, drizzle.
 -tonyezya, pour drop by drop.
 -tonzya, slander, malign.
 -tota, pinch (with nails).
 -toŵa, break, hatch.
 -toŵa luma, inflict wound on.
 -toŵera, wipe lump of porridge on relish.
app. -toŵezya.
 -toŵekezya, break (pot) on (someone).
- tu, *with app. form*, in readiness, beforehand.
 tu, *interrog.* do you mean? eh?
 tubu (1), firing-pin.
 -tukana, abuse.
recip. -tukanana.
 tukolopete, *adv.* many things visible.
 tuku (1), small grain-bin.
 -tukumala, remain silent through indecision.
 -tukumuka, spread (as rash).
 -tula, -tulira, *v.* bore hole in, (of sun) rise.
 -tulika, be punctured, (of blister) burst.
 -tulika matu, be deaf.
 -tulika menso, be blind.
 -tulikizya, bore through to space.
 -tula *v.* answer (name), guess.
 — *v.* put down (own) load, help (another) put down load.
 tulo (8, *pl.*), sleep.
 -tulula, empty out.
 -tulula mmala, have diarrhoea.
 -otuluzya mmala, aperient.
 -tuma, send, send (someone) for.
 -tumizya, send (by someone who is going).
 -tumika, be willing to go.
 -tumikila, wait on, serve.
 tumanzi (8, *pl.*), a little water.
 -tumbama, be dome-shaped.

caus. -tumbamika,
-tumbamisa, -tumbamya.
-tumbika, assign (work) to.
tumbu (5), orchitis.
-tumbulula, disembowel.
-tumpa, swell, (of yeast) rise.
-tumpwa, be flatulent.
-tumya, egg on.
-tumpula, raise.
-tumpuka, come up.
tumunyu (8, *pl.*), a little salt.
tumwa (5), talisman, charm.
-tuna, spear or wound superficially.
-tunda, relieve nature.
-tunga, thread, string.
-tunga mpasa, make reed mat.
-tunga mlongo, form in line.
tungulule (1), narrow reed mat.
-tunsha, take or bring in quantities.

-tuntuka, be raised in middle.
-tuntusya, raise, camber.
tupa (1) [borrowed], file.
tupwe (5), anxiety.
-chita tupwe, be anxious.
tute (1), cassava.
-tutumila, tremble.
tuu, *adv.* white.
tuuchi (8, *pl.*), a little honey.
-tuula, rub, polish, clean (metal).
nt. -tuuka.
tuunga (8, *pl.*), a little flour.
tuvi (5), dung.
-tuvulula, expand, open out.
-tuwa, *v.* be white, (of moon) shine.
caus. -tuvya, -tuwisa.
-tuwa maluwa, blossom.
— *adj.* white, clean, clear (as path).
-tuzula, find fault with.

-twa, pound (grain).
pass. -twiwa, -twika.
-twala, carry, take, (of tree) bear.
-twallra, carry (whole load) for.
-twazya, relieve of portion of load.
twapona (8, *pl.*), crumbs.
twasalamo (8, *pl.*), dregs, sediment.
twee, on my honour! not . . ., I swear!
-twika, put on (own head), help on to (another's) head.
-tya, play (draughts, tops, ball, etc.).
tyala, just, only, for no reason, gratis.
tyani, how?
-tyola, break in two.
-tyola ng'anda, (in mudding) fill up cracks with black mud.
nt. -tyoka.
-tyoka kwendo, have a sprained leg.

U

uchame, *adv.* in line or circle.
uchembere (6), house-keeping.
-kanda pochembere, (of sun) be very low.
uchende (6), (act of) adultery.
uchenesi (6), waste.
uchenjezi (6), cunning.
uchi (6), honey.
uchindusi (6), under-cooking.
uchingame, *adv.* sideways.
uchipuwa (6), idiocy.
uchiweta (6), shopherding.

udeude (6), cobweb.
ufupa (6), blackness.
ufumu (6), kingdom, chieftainship.
ufungulile, *adv.* feet to fire.
ufwiti (6), witchcraft.
ugadame, *adv.* leaning backwards.
-uka, *v.* get up (from a lying posture), wake.
-usya, wake, raise.
-usya mulomo, start a quarrel.
-usyana, quarrel.
— *v.* be dangerous.
ukali (6), bad temper, fierceness.

ukanga (6), tail-hair (of elephant, giraffe).
ukatasi (6), laziness.
ukavu (6), poverty.
uko, uku, there.
ukombwe (6, *pl.* same), long stone bead.
ukonde (6), game-net.
ukuka (6), fine twine; so, bird-trap.
-ukulula, resume (after interval).
ukuru (6), greatness.
ukurukazi (6), old ago.
ukwe (6), refusal (to do, go).
ukweo (6, *pl.* makweo), merchandise, barter.

ula, etc., that.	Ungoni (6), Ngoni country.	uswa (6), nest, or pair, of pigeons.
-ula, take, bring, fetch.	ungwe (1), lone eland bull.	uswenswe (6), fun, skill.
-ulapo chusi, miss the point.	unl, whom?	uta (6), bow; trigger and shield.
ulalo (6), bridge.	unjaru (6), fickleness.	mauta, weapons (in general).
ulanda (6), distress.	-unjika, collect into a heap.	utall (6, <i>gen.</i> 11), length, height.
ulawa, etc., that over there.	uno, etc., this.	utaŵo (6), grid for grilling.
ulimbo (6), bird-lime.	Unsenga (6), Nsenga country.	ing.
ulo (6, two <i>pls.</i>), place, sleeping-place.	untongo (6), 'sleep' in the eyes.	utenda (6), illness (in abstract).
malo, place, camping-ground.	untoni (6), evidence.	uterezi (6), slipperiness.
pa malo pa, instead of.	untu (6), human nature.	-kanda poterezi, (of sun) be very low.
maulo, sleeping-places in hut.	unyakombwe (6), staring like fighting cocks.	utonto (6), smallness.
ulowo (6), fish-hook.	unyamulyapuzu (6), extravagance.	utoto (6), paint.
ulucheche (6), infancy.	unyino (6), tidiness (of person and party).	-utuka, run, run from.
ululu (6), acidity.	upapa (6), blade (of knife, etc.).	-utukira, run to.
-uluma, growl, thunder.	upilingo (6), vertical post fastening native door.	uvuname, <i>adv.</i> face downwards.
ulumbwana (6), youth.	upindame, <i>adv.</i> lying crossways.	uweme (6), beauty, goodness.
ulungu (6, <i>pl.</i> same), bead.	usako (6, <i>pl.</i> masako), down, fine hair.	uŵerame, <i>adv.</i> stooping.
ulwendo (6), journey, party of travellers.	usali (6), filth, untidiness.	uyo, etc., that.
umaleta (6), mischief-making.	usaru (6), sewing-cotton.	uyo wa, etc., that over there.
-umba, mould.	usiku (6), night; <i>adv.</i> at night.	uyu, etc., this.
-umbwa, be ant-eaten.	usikusiku, <i>adv.</i> very early in the morning.	uzilo (6), black lead.
umi (6), life.		uzima (6), game-pit.
umo, <i>adv.</i> in there.		uzimbwa (6, <i>pl.</i> same), (small) bead.
umo, <i>with app. form</i> , as, how.		uzimwe (6), tree, whose fruit when pounded and mixed with mud gives black dye.
umpofu (6), blindness.		uzingo (6), tendon, gut.
unga (6), flour.		uzu (6, <i>pl.</i> viuzu), grass.
-unga, <i>v.</i> assemble.		-uzya, <i>v.</i> tell, order.
<i>caus.</i> -unganika.		uzya (6), slavery.
pounga, Oct.-Nov.		
ungano (5 and 6), assembly.		

V

vifurukutu (4, <i>pl.</i>), play-spoor (animals').	-vinika, dance (a girl at puberty).	vipombwe (4, <i>pl.</i>), drop-pings (of wild beasts).
-vimba, <i>v.</i> thatch.	vingazi (4, <i>pl.</i>), clumsiness.	vipotwa (4, <i>pl.</i>), wedding feast.
-vimbirako, shut off light from.	vinji, what?	visamo (4, <i>pl.</i>), furniture.
— <i>v.</i> swell.	vinityuntyu (4, <i>pl.</i>), sweet beer.	
-vina, dance.		

visansa (4, *pl.*), sedi-
ment, dregs.
visepo (4, *pl.*), wild food.
viswaswa (4, *pl.*), rub-
bish.
viteŵeto (4, *pl.*), feast.
viŵau (4, *pl.*), urticaria.
-vukuza, rinse the
mouth.
-vula, undress.
-vulika, -vuka, (of
clothes) slip off.
-vuli, with *loc. prefix*,
behind, after.
vumba (5), scent of
animal.
-vumbula, unthatch;
betray.
vumo (5), stomach,
womb.
ana vumo, she is
pregnant.
-a vumo limo, of the
same mother.

-vunama, lie on the face.
-vundula, stir.
-vundumuka, rise from
cover.
-vundumusya, put up
(game).
-vunga, wrap up.
-vungana, coil one-
self.
-vungulula, unwrap.
-vunukula, uncover,
turn opening up-
permost.
-vupa, be tired.
caus. -vufya.
-vurumula, shake.
-vuta, spin (cotton).
-vwa, exude, leak.
-vwa mlopa, bleed.
caus. -vwisya.
-vwala, wear, dress one-
self.
caus. -vwalika, -vwi-
ka.

-vwalila, -vwalisya,
dress up.
-vwendera, move, come
nearer.
caus. -vwendezya.
-vwinikila, cover up,
turn opening down-
wards.
vyakuti, such and such
things, so and so.
-vyala, give birth to.
nt. -vyalikwa, -vyalu-
ka, -vyalika.
vyamnyonto (4, *pl.*),
out of season
crops.
vyanchesya (4, *pl.*), out
of season crops.
vyantilila (4, *pl.*) out of
season crops.
vyendi (4, *pl.*), truth.
-vyongonoka, wind, be
zigzag.

W

wa, etc., *dem. adj.* that
over there.
wa, etc., *rel. particle*, of.
wa [=wamvwa], under-
stand?
-wa, fall.
-wisya, knock down.
walo (6), village square.
walwa (6), beer.
-wama, be good, be
pretty, (of weather)
be fine.
-wama mtima, be
amiable.
-wamila, be fit, de-
serve.
-wamizya, be very
pretty.
-wamya, mend, get
right, do (a thing)
well.
-liwamya mmuŵill,
keep oneself clean.

-wamilizya, adjust,
straighten.
wamba (6), shabbiness.
wamwine, yourself
(*sing.*).
wana (6), childhood.
wanangwa (6), generos-
ity.
wanansi (6), friendship.
wanga (6), poison.
wanowene (6), freedom,
liberty.
wanzi (6), generosity.
chawanzi (4), gift.
wato (6), canoe.
-wazya, drizzle.
weche-weche, jingle!
jingle! (as money,
monkey-nuts).
-weme, good, pretty.
wendo (6), mouse-hole.
wenye (6), lying. [(*sing.*)].
weo, wewo, we, you

-wera, come back (from).
-werera, turn back, go
back (to).
-wereramo na mpope,
revise.
-wezya, give back,
close (knife, door
or gun-breech),
bring in harvest.
-wezyamo, take ven-
geance.
-werezya, make to re-
turn, do again.
-werezya ng'anda,
mud hut a second
time.
-wezezya, -wezizya,
-wezyera, restore to.
were, ha! ha!
wesu (1, *sing.*), my dear!
-wila, sow.
-windila, fill in, cover
with earth.

winga (6), wedding beer.
winji (6), multitude.
wino, well, properly.

wite (6), call, calling.
wivi (6), theft.
-wona, see -wona.

wonga (6), gunpowder.
wowa (6), fear.
—— (6), mushroom.

W

-wā, be, become.
-wā moyo, be quite well.
-wā na, have.
-wererera, remain.
-wapo, happen.
-waka, build.
-wala, (of sun) shine.
-walala, be many-coloured.
-walazya, look about.
-walazyapo, glance through (as chapter).
-walele, be asleep, be lying down.
-walwele, be ill.
wama (1), my mother (see p. 68).
wama, *interjec.* O dear!
-wamba, *v.* dry over a fire, grill, air by the fire.
—— *v.* hunt, go hunting.
wambi wambi, some . . . others.
wanga (5), coloured spot, scar.
wani, whom?
ni wani, who?
-wankezi, be sitting.
-wanza, take (grain, etc.) from bin.
-wapeneme, be standing.
wata (1), my father (see p. 68).
-wata, *v.* remember.
wati, eh?
-watuni, be awake or on the alert.
-wauka, have urticaria.

-wawe, be without.
-wawa, ache, irritate, cause itching.
-waza, whittle.
-wefemuka, be out of breath.
-wenda, stalk (animal in sight).
-wenda mkanwa, catch in speech.
-wendamila, -wendamizya, lie in wait for.
wende (5), mortar.
wene, they themselves.
wengwa (5), powder-horn.
-wepa, tell lies.
-wepera, lie to.
-wepezya, lie about, slander.
-wepeka, deceive.
-werama, stoop down.
caus. -weramika, -weramisya.
-wereweta, chatter.
-werewesya, whisper.
wero, *with app. form*, in readiness.
-weta, keep (animals).
-wetera, herd (animals).
weve, wove, ove, they, them.
-wewa, give in, be tired.
-wevyā, defeat, tire.
-wezenga mizyongo, slit (meat) into strips.
-wi, bad, ugly.
-wika, see -ika.
-wila, be boiling, be leavened.

-windama mmala, be constipated.
-winga, -wingila, drive away.
-winula, -winusya, lift up.
nt. -winuka.
-wipa (-ipa), bad, ugly.
-wipa, *v.*; see -ipa.
-wira, proclaim.
-wira mbila, announce publicly.
-wirizya, announce, preach.
-wirikizya, shout to.
-wiri, two.
-wiruka, be boiling.
-wisi, unripe, uncooked, (of water) unboiled.
-wola, be rotten, decay.
caus. -wozya.
-wombola, set free, ransom.
-wombokwa, -wombolwa, -wombolewa, be set free.
-wona, -wona, -ona, see, find.
-wonera, see (a person) naked.
-woneka, be visible.
-wonesya, show.
-wonga, thank.
-wonga mkoka, say thank you.
-wotola, speak distinctly.
wove, *pron.* they.
-wyata, (of lightning) flash.

Y

-ya, go, (of sun) be getting low.
app. -ila. [See on.]
 -ililila, go away for good. [See on.]
 -yana (na), correspond (with).
 -yanisya, reconcile.
 nkoyani paweme, mu-ye paweme, good-bye! (to one starting).
 yal, no.
 -yaka, burn, blaze, (of lamp) shine.
 -yasya, blow into a blaze.
 -yake, other, another.
 -yakene and -yakwene, other, another.
 -yamba, begin, tease.
 -yambila, begin in readiness.
 -yambula, catch (disease), become pregnant.
 -yambukila, be contagious.
 -yamika, thank.
 -yamila, scare (birds).
 -yampukila, interrupt.
 -yanga, wind (a head pad).
 -yanga moyo, hold the breath.
 -yangizya(po), add to, increase.
 -yanika, air, put out in sun.
 -yanja, (of climate) agree with.

-yanjana, be friendly after quarrel.
 -yanjanisya, reconcile, govern.
 -yanka, catch (as ball).
 -yanula, take in out of sun.
 -yanzika, spread out (as mat).
 -yanzula, roll up.
 -yapula(ko), get an advance of, borrow (money), owe.
 -yapuzya, advance (money).
 -yarula and -yaruzya, change.
 -yaruka, turn into.
 -yasama, open the mouth.
caus. -yasamika, -yasamisya.
 -yasuka, answer.
 yasuko (5), answer.
 -yavya, help.
 -yaŵa, divide.
 -yaŵira, distribute to.
 -yaŵana, share.
caus. -yaŵanya.
 -yenda, walk.
 -yendera, be betrothed to, explore.
 -yendera manzi, measure depth of water.
 -yendesya, *intens.* hurry along.
 -yenga, *v.* boil (oil, beer), brew.
 — *v.* carve, smoothe, plane, spokeshave.
 yenzepo, it happened.

yeve, he, she, him, her.
 -yezya, try, tempt.
 yo, with clan name, thank you.
 -yola, clear away (rubbish).
 -yolola, heap together felled maize.
 -yomola, break off, crumble.
 -yomoka, be eaten away by water (as in landslide).
 -yona (*caus.* -yoneka), sleep.
 -yonda, be thin.
 -yopa, fear.
 -yofya, frighten.
 -yota (mulilo), warm oneself at.
 -yotera (zuŵa), bask in.
 -yovika, be mixed.
caus. -yovizya.
 -yovikana na, consist of.
 -yoŵa, paddle (canoe).
 -yoŵerera, be accustomed to.
 -yuma, become dry or hard, (of water) run strongly.
 -yuma mtima, be heartless.
caus. -yumisya, -yumya.
 -yumilila, insist on.
 -yumilizya, compel.
 -yumu, hard, dry.
 yuni, whom?

Z

-za, come.
 -za na, bring.
 kuza na, until.
app. -zila.
 -zilazila, come in batches.

-zala(ko), shut (door).
 -zalizya, shut (someone) in.
 -zalika, shut itself.
 -zalila, break up (for holidays).

zamba (6), flood.
 -zaza, speak angrily, snarl.
 -zerenga, polish mud floor.
 zil, quiet.

-zika, fix upright in ground.	-zomera, agree, believe.	-zungulusya, place round, turn round, revolve.
ziko (5, <i>gen.</i> 10), fireplace.	-zomezya, grant leave to, allow.	-zuula, take out of water or pit.
-zila, be wonderful, be awful, be glorious.	-zomerezya, -zomerekezya, bear out, support.	zuwa (5), sun, day.
<i>caus.</i> -zizya.	-zomerana, get on well together.	zuwa pa mutu, mid-day.
-zima, (of fire) go out.	-zomerekezyana, agree together.	zuwanji, when? at what time?
-zimya, extinguish.	-lizomerera, acknowledge one's guilt.	-zuwika, soak in water.
zina (5), name.	zowo, <i>adv.</i> skinless.	zuyi-zuyi, staggering along.
-zinga, stand round, surround.	cha zowo (4), old unhealed sore.	-zuyila, stagger along.
ng'anda (3) yozinga, round hut.	-zula(ko), open (door).	zwatu (5), tear, bite.
-zingilila, worry.	-zulika, come open.	zya, <i>prep.</i> about, concerning.
-zingwa, be in trouble.	-zula, <i>v.</i> be full.	-zyama, stand at bay.
ziwa (5), breast.	-zulikizya, fill up (by adding).	-zyamika, lend, borrow.
maziwa, milk.	-zuzya, fill; oppress.	-zyewa, evade.
-ziwa, <i>v.</i> know.	-zuzika, suffer.	pozyewera (10), excuse.
<i>caus.</i> -ziwisya.	-zuma, join in a song.	-zyoka, swerve, turn away, be on the way back.
-ziwikwa, be well-known.	-zumaika, be obliterated.	-zyokera, turn back (towards).
-ziya, implicate.	<i>caus.</i> -zumaizya.	-zyokesya, -zyosya, cause to diverge, turn round.
ziye (1), (spec. of) tree, giving good bark-rope.	zumbwe (1), wild cat.	-zyomba, go by circuitous way.
-zizwa, be surprised.	zungo (5), sound, noise.	
-zizwisya, surprise, be wonderful.	-zunguluka, go round, revolve.	
-zola, anoint oneself.		
-zoleka, anoint (another).		

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Verb formations not given here should be sought in the foregoing Chinsenga-English Vocabulary.

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abandon, -leka, -siya.	adder, puff-, chipili (1).	agree, -zomera.
abate, -naka, -nana, -pepa, -nyaika.	addition, mpuzyo (3).	together, -zomerekezyana.
abdomen (lower), chinena (4).	adjust, -wamya, -wamilizya.	with (as climate), -yanja.
ability, nzeru (3, pl.).	admit, -lovyu.	agreement, mapangano (5, pl.).
able, be, -kuma (ko).	adult, -kuru.	ague, manjenje (5, pl.).
aboriginal, sivyaro (1).	adulterer (male), nchennde (3).	aim (gun), -linga.
about (concerning), zya. (near in time, etc.), nga ni.	adultery (act of), uchennde (6).	aiming, good, malunji (5, pl.).
above, -lulu, -mulu.	commit, (of man) -kunda; (of woman) -kundiwa.	bad, maponya (5, pl.).
abscess, chilonda (4).	advance, mayapulilo (5, pl.).	air by fire, -wamba.
abstain from, -leka.	get, -yapula (ko).	in sun, -yanika.
abundance, mapakilo (5, pl.).	give, -yapuzya.	alas (for me, etc.), aweni (ne, etc.) !
abuse, -tukana, -longolola.	advice, nzeru (3).	alert, be on, -watuni.
accompany, -pelekezya, -konkana na.	advise, -panga nzeru.	alertness, manche (5, pl.).
according to, mwa.	adviser, nyalupanga (1).	alight, be, -kolera.
accuse, -pa mlandu.	advocate, nkoswe (3).	alike, be, -palana.
falsely, -palamula.	adze, mbazo (3), kam-bazo (8).	all, -onse.
accustomed to, be, -yowerera.	out (wood, stone), -fokola.	all right, chiweme, pendi.
ache, -kalipa, -wawa.	affair, mlandu (2).	allow, -zomezya.
acidity, ululu (6).	after, -vuli.	alone, -eka.
acknowledge one's guilt, -lizomerera.	conj. pavuli pa.	I alone, etc., neka, etc.
across (a river), -silya.	again, soti.	along (path), na.
act, action, machitilo (5, pl.).	age, virimika (4, pl.); msinku (2).	already, kalo; see readiness.
add to, -yangizya(po).	old-, ukurukazi (6).	also, soti, kumo, na.
(grain, etc.), -ikilila.	ago, long, kale, machozo.	although, chukanga, nali, nalyangati.
guilt, -lunduluzya mlandu.	very long, chomba, chombalimbi.	amiable, be, -wama mti-ma.

-zika, fix upright in ground.	-zomera, agree, believe.	-zungulusya, place round, turn round, revolve.
ziko (5, <i>gen.</i> 10), fire-place.	-zomezya, grant leave to, allow.	-zuula, take out of water or pit.
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<i>caus.</i> -zizya.	-zomerana, get on well together.	zuwa pa mutu, mid-day.
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-zola, anoint oneself.		
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ache, -kalipa, -wawa.	affair, mlandu (2).	allow, -zomezya.
acidity, ululu (6).	after, -vuli.	alone, -eka.
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act, action, machitilo (5, <i>pl.</i>).	age, virimika (4, <i>pl.</i>); msinku (2).	already, kale; see readiness.
add to, -yangizya(po).	old-, ukurukazi (6).	also, soti, kumo, na.
(grain, etc.), -ikilila.	ago, long, kale, machezo.	although, chukanga, nali, nalyangati.
guilt, -lunduluzya mlandu.	very long, chomba, chombalimbi.	amiable, be, -wama mti-ma.

amity among, promote,
-temwanisya.
among, mu, mwa, muli.
amount, mlingo (2).
amuse, -sekesya.
and, na, kumbi.
and I, etc., nane, etc.
anger, ukali (6), miya (2,
pl.).
angry, be, -kalipa.
become, -pya mtima.
adj. -kali.
animal, nyama (3).
domestic, chitekwa (4).
wild, chilwani (4). See
p. 249.
ankle, kankombwa (8).
anklet, msensa (2).
spiral, chikono (4).
announce, -wira mbila,
-wirizya.
anoint oneself, -zola.
another, -zoleka.
another, -mbi, -mbine,
-yake, -yakene, -ya-
kwene.
Ansenga, pertaining to,
-nsenga.
answer, -yasuka.
a call, -itaŵa.
name, -tula.
n. yasuko (5).
ant, white, muswe (2).
black, mnyanyau (1).
red, mpasi (3).
food, nyerere (3).
flying, inswa (3).
ant-eaten, be, -umbwa.
ant-eater, mpendwa (3).
ant-hill, chulu (4).
ant-mud, muswe (2).
antagonism, masusyano
(5, pl.).

anxiety, tupwe (5).
anxious, be, -fipa mtima,
-chita tupwe.
aperient, n. mannyesya
(5, pl.).
adj. -otuluzya mmala.
apex (of roof), chiteko
(4).
apologise, -peleka nsa-
mbo, -peleka nku-
ku.
appear, -woneka, -soko-
loka.
appearance, mawone-
kero (5, pl.).
apply (drug), -lambika-
(po).
appoint, -ika, -koloweka.
approach, -fwindi, -fwi-
ndikizya, -pana-
mila.
are, copula, ni, na.
aren't, nte, nti, se,
si.
argument, ntota (3).
arm, kwanja (5, 7).
put under, -fyakatika.
arm-pit, nkwapu (3).
army, liumba (5).
arrange (common plan),
-pangana.
(put into order), -wa-
mya.
arrival, chance-, chi-
mfwikilamo (4).
arrive, -fwika.
arrow, mumvwi (2).
artery, mziye (2).
as (manner), mu, umo,
nga ni, nga ni umo.
(because), pakuti, pa-
as if, nga.
as well, na, kumo.

ash, tobacco-, masha-
nga (5, pl.).
ashamed, be, -kolewa
nsoni.
ashes, choto (4).
aside, padera, patyala.
ask, ask about, -konsha
for, -senga.
askew, be, -chingama.
asleep, be, -walele.
aspect, mawonekero (5,
pl.).
assemble, trans. -unga,
-kochezya, -longa.
(gun), -lundika.
assembly, ungano (5, 6).
assign (work) to, -tumbi-
ka.
astonish, -kanganisya.
astringent, adj. -osinka
mmala.
at, ku, kwa, kuli, pa,
pali, -po.
at first, potatika.
at last, posila.
at once, lombapano.
attack (of one assailant),
-guduka.
(in a body), -simuka.
attention, pay, -teya
matu.
attract, -ita.
audible, be, -mvwika.
authority, vizo (4, pl.),
nsaka (3).
avarice, kaso (8).
avenge, -wezyamo.
avoid, -leuka, -lewa.
awake, be, -watuni.
awful, be, -zila.
awl, msumbu (2).
axe, katemo (8).
ay, aa !

B

baboon, bongwe (1).
baby, lucheche (5).
bachelor, wa mmpala (1).
back, kuvuli (9).
(of body), msana (2).

bad, -ipa, -wipa, -wi.
be, -ipa, -wipa.
go, -wola.
badly, chiipa.
very, chiwichiwi.

baffle, -kanga.
bag, nkomwa (3).
(with fastening), mko-
ba (2).
bait, tease, -kolomola.

balance on head, -tonge- rekezya.	be, -li, -wa, -nkala. without, -liye, -live.	beetle, roller-, mku- nkuzya (1).
bale (water), -kapa.	bead, ulungu (6).	before, -ntanzi.
ball, nyimba (3).	(small), uzimbwa (6).	beforehand, -tu, etc., <i>with</i> <i>app. form. See p. 193.</i>
bamboo, sasu (1).	(long stone), ukombwe (6).	beg, -senga, -papata. for mercy, -tetelela.
banana, chikonde (4).	beak, mulomo (2).	begging, constant, chise- ngesenge (4).
bank, silya (5), chisinsi (4).	bean (spec. of), kanko- ma (1), nkunde (3), nyemba (3).	begin, -tatika, -yamba. in readiness, -tatikira, -yambila.
steep, luuku (5).	buffalo-, nkasi (3, <i>pl.</i>).	at (after omission), -tanukila.
bar (of door), mpilingi- syo (2).	bear fruit, -twala.	behalf of, on, pa mutu pa, (<i>pl.</i>) pa mitu pa.
(of kraal), mulimbo (2).	child, -vyala.	behind, -vuli.
barbel, kaponta (1).	out, support, -zome- rezya, -zomereke- zya.	believe, -zomera.
bare, exposed, <i>adj.</i> -swe- ta.	beard, mwevu (2).	bell, ndiu (3).
be, <i>v.</i> -sweta.	beast, wild, chilwani (4).	below, pansi, -nyansi.
bark, green, mukwa (2).	beat, -nyata, -kwapula. (drum), -lizya.	belt, chikowe (4).
one's skin, -fyuka.	earth floor, -pampa- nila.	leather, lamba (1).
by bruising tree, -po- ndola.	out (fire), -kupulila.	calico, mcheka (2).
bark-cloth (piece of), ng'anza (1), mumbe (1).	out (metal), -tentula.	'hitch belt,' mkwe- zalamba (1).
bark-rope, luzizi (5), nzi- zi (3).	for (rats or game), -so- kola.	bench, chilimba (4).
barked here and there, fyuke-fyuke.	about the bush, -la- mbalala, -pita mbali.	bend, -peta, -peteka, -pe- tamika, -sondosya, -sondokesya.
barrel (of gun), mululi (2).	beautiful, be, -wama.	(knee), -funka.
barren woman or ani- mal, chumba (4).	be very, -wamizya.	<i>intr.</i> -fulama.
barter, <i>n.</i> ukweo (6; <i>pl.</i> makweo).	beauty, uweme (6).	benighted, be, -fipizya.
<i>v.</i> -sitana.	because, pa-, pakuti. of, chikomo cha.	bent, be, -bedera, -beda- ma, -sondoka, -pe- tama.
basin, chiwate (4).	beckon to, -cheuzya, -cheula.	bereaved, be, -fwilwa. -person, nyakufwilwa (1).
washing-, msuko (2).	become, -wa.	beside, <i>loc.</i> -nkonde.
bask in (sun), -yotera (zuwa).	bed, garden- (long), mdando (2), mko- se (2).	besides, <i>adv.</i> mpuzyo.
basket (small), chisero (4).	(round), kaputya (1), mtumbila (2).	betray, -vumbula.
(large high), ohitundu (4).	bedstead, malili (5, <i>pl.</i>).	betrothed to, be, -yende- ra.
(shallow), luwango (5).	bee, nzimu (3).	bevel, -shereula.
(large open), taza (1; and mataza), nta- ngalale (1).	beeline (for), make, -ti- ntimika (ku).	bewitch, -lowa.
bat (spec. of small), nya- mkalemya (1).	beer, walwa (6).	beyond, -nsei, -seri.
bathe, <i>v. intr.</i> -samba. (sore), <i>trans.</i> -chinya.	sweet, vintyuntyu (4, <i>pl.</i>).	bicycle, njinga (3).
	wedding-, winga (6).	bigamy, mpali (3), chi- pali (4).
	beeswax, pula (5).	commit, -palika, -te- nga chipali.

bilharzia, lukozo (5), ko-mvi (5).
 bill (of bird), mulomo (2).
 billong, mizyongo (2, *pl.*).
 bin, grain-, ntumba (3). (small), tuku (1).
 take grain from, -wanzana.
 bind round, -lewa, -pomba, -pombezya.
 binding (hands or legs) separately, mantang'anya (5, *pl.*).
 bird, koni (8). (large), chuni (4).
 birth to, give, -vyala, -papa.
 bishop-bird, red (*fem.*), mpeta (3).
 bite, -luma, -suma. (of fish), -lyera. *n.* tear, zwatu (5).
 black, bii, -fipa. be, -fipa.
 blackness, ufipa (6).
 bladder, chikozilo (4). gall-, ndulu (3).
 blade (of knife, etc.), upapa (6).
 blame on, throw, -leukizya, -leukira.
 blaze, -yaka. blow into blaze, -yasya.
 bleed (emit blood), -vwa mlopa. (draw blood), -lumika, -sumika.
 blind, -tulika menso. blind person, mpofu (3).
 blindness, umpofu (6).
 blister, chituza (4).
 block the way, -pilingisya. up, -sinkilila.
 blood, mlopa (2).
 blood-vessel, mziye (2).
 blossom, -tuwa maluwa.

blow (of wind), -kunta. (fire), -fuzilila, -yasya. (bugle), -lizya. nose, -mina.
 blue, light, -a mikumbi.
 blunt, be, -fumpa, -funala.
 board, chikupa (4).
 boatman, chiyowa (4).
 body, muwili (2).
 boil, be boiling, -wila, -fuluma, -gaduka, -saluka, -lungula. (beer, oil), -yenga.
 bone, fupa (5), chifupa (4). fish-, munga (2).
 book, buku (5).
 bore hole in, -tula, -tulira. through to space, -tulikizya.
 borrow, -zyamika. money, -yapula(ko).
 both, -onse -wiri. on both sides, konse-konse.
 bottle, lukunku (5), msukupara (2).
 bough, msambo (2).
 boundary, mpaka (2).
 bow, uta (6). (of canoe), mutu (2).
 bowels, mala (5, *pl.*). have movement of, -pambuka, -nnya.
 bowl, chiwate (4). flat, lulilo (5). small natural, nsuwilo (3).
 box, mulimba (2). money-, chipawo (4). on ear, lupi (5).
 boy, msaza (1). young man, 'boy,' mlumbwana (1).
 brace-bit, chotulira (4).
 bracelet, spiral, chikono (4).
 ivory, koza (5).
 metal, msensa (2).
 wire, nsambo (3).

brain, mongo (2).
 bran, suna (1).
 branch, msambo (2). upper branches, panempya (10).
 off, *v.* -patuka.
 brand, lilaka (5).
 brave, be, -kawalala.
 bravery, mkanka (2).
 bray (skin), -puka.
 bread, mtanda (2).
 break in pieces, -fwaya, -towa. (pot) on someone's head, -fwaikizya, -towekezya.
 in two, -tyola.
 off (anything soft), -suna.
 off, crumble, *v. nt.* -yomoka.
 up for holidays, -zalila.
 bream, pende (1).
 breast, ziwa (5).
 breath, mpuye (2). be out of, -wefemuka, -kuta chiwefu.
 breathe, -fuza.
 breathlessness, chiwefu (4).
 breeze, nkuka (3).
 brew (of beer), mpeta (2). (beer), *v.* -yenga.
 bribe, chiyanzyawalo (4). offer a, -pyera nsaka.
 brick, nchelwa (3).
 bridge, ulalo (6).
 brigand, kapondo (8).
 bright, be, -sweta.
 bring, -leta, -za na, -ula. in quantities, -tunsha. in (the crops), -wezya. up old case, -pinda mlandu. up (child), -lela.
 Broken Hill, Kawe (9, 10).
 broken off, sune-sune.
 broom, chopyerera (4). (of millet), chisanku (4).

brother (by female),
mlongosi (1).
my (by male), mkwa-
su (1).
brother-in-law, mulamo
(1).
(in address), Aukwe.
bubble, kapovu (8).
bucket, chera (4).
buffalo, mbowo (3).
-bull, kakuli (1), la-
mbwe (1).
bug, green smelling,
chinunu (4).
bugle, mbata (3).
build, -manga, -waka.
strongly, -konkowe-
zya.
(in brick), -lunduluzya.
(fish-weir), -pinda.
building, mamangiwilo
(5, pl.).

bull (of all buck, lone),
katakwe (1), chi-
patangwe (1); *see*
also p. 249.
bullet, chipolopolo (4).
bully, -sulusya.
bundle, mtolo (2).
(of grass), chipili (4).
burn, *v. trans.* -shoka.
intr. -yaka.
oneself, -pya mulilo.
burn-scar, chipyapya (4).
burst, *v. intr.* -pulika.
(of blister), -tulika.
bury, -ika, -wika.
bush, the, sanga (5).
thick, lusaka (5).
a, chimpuzza (4).
burn the, -shoka lu-
pya.
'bush baby,' kamundi
(8).

bush-buck, chikwiwa
(1).
bush-fire, lupya (5).
busy, be, -wa na muli-
mo.
with house-work, be,
-futafuta.
but, lombaa, sembe.
butt (of spear), chocho
(1).
butterfly, kasususu (1).
buttock, tako (5).
button, chifungo (4),
mfungulo (3).
buttress, nchilikilo (3).
buy, -sita.
food at a distance,
-sepa.
by, na, pa-, kwa.
(in oath), na pali.
by-path, kamswaswato
(8).

C

cadge, nyamlalapa-wa-
twa (1).
cage for fowls, chisanga-
la (4).
calabash, mbete (3).
calf of leg, kapavu (1).
calico, nyula (3).
call, -ita.
by name, -teya.
together, -longanika.
in readiness, -lalika.
n. wite (6).
camber, -tuntusya.
camera, chimvwiri-
mwiri (4).
camping-ground, malo
(5, pl.).
can, -kuma(ko).
canoe, wato (6).
cap, nkofilo (3), chikuto
(4).
carcase, chitumbi (4).
care for, -kungulila,
-ndandaulila.
about, -ikako mtima.
careful, be, -chenjera.

carefully, paweme.
carry, -twala.
(child) on back, -papa.
swinging in hand, -le-
lemvya.
over shoulder, -kolo-
weka.
between two or more,
-temba.
to a certain point, -fwi-
sya.
to a point and leave
unfinished, -pere-
zya.
right to, -pezya.
(whole load) for, -twa-
lira.
(part of load) for,
-twazya.
cartridge, case of, kalu-
tusyu (1).
carve, -yenga.
case, affair, mlandu (2).
of illness, ntenda (3).
in case, *conj.* kute-
mwa.

cassava, tute (1).
cast about, -somba.
to get at truth, -somba
mlandu.
castor-oil plant, mono
(3).
cat, wild, zumbwe (1).
catarrh, nasal, chimfine
(4).
catch, -kata.
(as ball), -yanka.
fire, -pya.
in trap, -kasya.
(fish) by banking,
-fwinzya.
(disease), -yambula.
in the act, -fwaniki-
zya.
in speech, -wenda
mkanwa, -sonda
mkanwa.
catch me, oho!
caterpillar, ntowa (3).
cause to be, -chisya.
cave, chikwe (4).
cavity, lupako (5).

cease, -leka, -fuza.
 centipede, chongololo (1).
 certain, -akuti.
 certainly, lezee, ng'aleze.
 chair, chilimba (4).
 chameleon, lumvwi (1).
 change, *trans.* -yarula, -yaruzya.
 charcoal, misimbe (2, *pl.*).
 charm, tumwa (5).
 chat, sit and, -tandala.
 chatter, -wereweta.
 chatterbox, be a, -luma-ta mkanwa.
 cheap, -pepu chitema.
 cheat, -chenjerera.
 cheek (side of face), mbovu (3).
 (insolence), nchululila (3, *pl.*).
 chest, chifuwa (4).
 chew, -syeta.
 chicken, nkuku (3).
 young, kasiyosiyo (8).
 $\frac{3}{4}$ -grown, msote (2).
 chief, mfumu (3).
 sub-, mmbiri (1).
 deputy-, sichilinda (1).
 (certain) old Nsenga, Ndonda (1).
 chieftainship, ufumu (6).
 child, mwana (1), msaza (1).
 eldest, mkuru wa wantu.
 younger, muwaye (1).
 only, sichimo (1).
 childhood, wana (6).
 chin, kayeko (8).
 chip (china or earthenware), -kumula.
 (gourd), -kombola.
 chisel, ncherero (3).
 chock full, fwaa.
 choke, *trans.* -pata.
 choose, -salula(po).
 chop off, -tendapo.
 off a little, -sezapo.

off (as in trimming), -chenchena.
 down in size, -kwamula.
 up (meat), -sanka.
 cinder, live, mnyeku (2).
 circle, stand in, -chama.
 standing in, *adv.* u-chame.
 circuitous way, go by, -zyomba.
 civet cat, mfungo (3).
 clan, mkoka (2).
 member of, mne-, ene-.
 of what, mnenji? enenji?
 clap (hands), -lamba (manja).
 clasped in hand, *adv.* fumbate.
 claw, lunzyala (5), nzyala (3).
 clean (by wiping), -pukuta.
 (metal), -tuula.
 keep oneself, -liwamyammuwili.
adj. -tuwa.
 clear away, -kusa, -yola.
 bush, -seula.
 new garden, -pamampanje.
 (as path), *adj.* -tuwa.
 clever, -anzeru.
 click, *onomat.* ketya!
 climb up, -kwera.
 up, make to, -kwereka.
 down, -sika.
 clip, fix in, -manila.
 remove from, -manulula.
 clod, chilongo (4).
 close (knife, door, gun-breech), -wezya.
 the hand, -fumbata.
 closet, earth-, chinnyero (4).
 cloth, calico, nyula (3).
 loin-, muwindi (2).

breast-, ngayi (3).
 bark-, ng'anza (1), mumbe (1).
 clothes, minjira (2, *pl.*), nyula (3, *pl.*).
 cloud, mkumbi (2), lukumbi (5).
 clumsiness, vingazi (4, *pl.*).
 coarse in texture, -langala.
 cobweb, udeude (6).
 coccyx, kakunku (1).
 cock, kombwe (1).
 -crow, at, kombwe umo.
 cock-a-doodle-doo, kokoliko!
 coil oneself, -vungana.
 cold, *adj.* -myelele.
 be, -myalala.
 get, -pola.
n. mpepo (3).
 be numb with, -kongwa.
 colic, chommala (4), nchofu (3).
 be ill with, -nyonga, -nyongolola.
 collect, *trans.* -longa, -unga, -kochezya.
 into heap, -unjika.
 tax from, -sonkesya.
 colour, mtundu (2).
 line of, chizemba (4).
 spot of, wanga (5).
 coloured, be many-, -walala.
 column, mlongo (2).
 comb, -sakula.
 come, -za.
 from, out, -fuma.
 back (from), -wera.
 near, -vwendera.
 up, -tumpuka.
 out a little (as peg), -lapuka.
 down (as river), -leta.
 in batches, -zilazila.
 on, tiye! *pl.* tiyeni!
 here, azo!

command, *n.* tetulo (5).
v. -uzya.
 commend, -lumba.
 companion, my, etc.,
 muyangu, etc. (1).
 compare, -palanya.
 compel, -kakamizya,
 -patikizya, -yumi-
 lizya.
 complain, -kungula.
 complete, -silizya.
 (in distance), -pezya.
 compound, luwanza (5).
 conceit, chinyang'wa
 (4).
 conceited, be, -nya-
 ng'wa.
 concerning, zya.
 condition, mankalilo (5,
pl.).
 confluence, ntilo (3).
 consecutive, be, -konka-
 na.
 consist of, -yovikana
 na.
 conspiracy, chiwembu
 (4).
 constipated, be, -windama
 mmala.
 constipation, kawindi
 (1).
 construct (by fitting),
 -fika.
 (by interlacing), -pi-
 kilizya.
 construction, mafikilo
 (5, *pl.*).
 contagious, be, -yambu-
 kila.
 contention, bone of, mla-
 ndu (2).
 continuously, mawero.
 contradict, -susya, -ka-
 nikizya.
 contribute, -sonka.
 converse, -lawizyana.
 convicted, be, -konwa.
 get (someone), -susya.
 cook, -pika.
 Insufficiently, -pika
 uchindusi.

(gruel), -kulunga.
n. chipika (1).
 cooked, be, -pya.
 be over-, -nyeka.
 cool, *adj.* -myelele.
 be, -myalala.
adv. cherere.
 copy, -konkesya.
 cord, mwando (2).
 corpse (wrapped for
 carrying), mtembo
 (2).
 correspond (with), -yana
 (na).
 corroded, be, -lyewa.
 cotton (raw), tonje (5).
 (sewing), usaru (6).
 cough, -kosomola, -ko-
 sola.
n. chifuwa (4).
 could, -nga-. See p. 161.
 counsellor, mmbiri (1).
 head, katembwe (1).
 count, -penda.
 as, -chisya.
 countable, be, -pendeka.
 counting, method of,
 mopendera (11).
 country, charo (4).
 waterless, chinkamu
 (4).
 Nsenga, Unsenga (6).
 Ngoni, Ungoni (6).
 courage, mkanka (2).
 take, -chinchila.
 court, luwanza (5).
 village-, nsaka (3).
 cousin, my, etc., mvya-
 lamuyangu, etc.
 (1).
 cover, mvwinikilo (3).
 of book, chikuto (4).
 rise from, -vundumu-
 ka.
 up, *v.* -vwinikila.
 with earth, -windila.
 covet, -kumbwa, -ku-
 mbwila.
 cow, ng'ombe (3).
 (of animal), chikolwe
 (4).

crack, lung'a (5).
v. -fwaya lung'a.
 cracked, be, -fwaika
 lung'a.
 (as lips), -temeka.
 (as board), -panduka.
 crane, golden-crested,
 owani (1).
 craving for meat, ma-
 ndu (5, *pl.*).
 for beer, tobacco, chi-
 tata (4).
 crawl, -kalawa.
 crawling along, kalawu-
 kalawu.
 create, -poza, -umba.
 creation, mapozero (5,
pl.), mapozewero
 (5, *pl.*).
 creeper (spec. of), msi-
 sye (2).
 crest (of roof, round),
 kumbwe (1).
 (long), chenjerere (4).
 (of hill), mzanda (2).
 cricket, mulozi (2).
 cripple, mkulakwendo
 (1).
 crocodile, ng'wena (3).
 crooked, be, -bedama,
 -bedera.
 crops, vintu (4, *pl.*).
 out of season, vya-
 mnyonto (4, *pl.*),
 vyanchesya (4, *pl.*),
 vyantilila (4, *pl.*).
 cross, -tenda, -lumpa.
 river, -tauka.
 cross-grained, -a mpinde
 (3).
 cross-paths, njirama-
 mpindwe (3).
 crossways, lie, -pinda-
 ma.
 crouch, -bwatalala.
 crow, -lila.
 crowd, liumba (5).
 crumble, *v. nt.* -yomoka.
 crumbs, twapona (8, *pl.*).
 crush, -fwanta, -fyanta,
 -fyandikizya.

crusted with, be, -timbi-
lila.
cry, cry for, -lila.
cunning, *n.* uchenjezi
(6).
be, -chenjera, -cha.
cup, small, ntumo (3).
large, mbete (3).
v. -lumika, -sumika.
curse, -shamika.
custom, msango (2).
cut (by striking), -tenda-
(po).

(by drawing), -nye-
ma.
off (as calico) }
out (as honey) } -panda.
out (as thorn), -su-
ndula.
off (as river), -sinki-
zya.
(grass), -sewa.
hair, -meta.
hair in patterns, -me-
telela, -tendezera.
(tooth), -mera.

down, -toma.
down (millet), -sanja.
a fork in, -chenka.
up (meat), -tanta, -le-
ula.
bark-rope, -lemba nzi-
zi.
apart, be, -tendeka-
na.
(on body), *n.* luma
(5).
take a short, -tenda
njira.

D

dam, nyina (1).
damp, mnyonto (2).
dance, chira (4).
v. -vina.
(girl at puberty), -vi-
nika.
dancer, a professional,
ng'omba (3).
dancing, mavinilo (5, *pl.*)
danger, cholusa (4), cho-
uka (4).
dangerous, be, -lusa,
-uka.
dare, -kaŵalala.
dark, be, -fipa.
brown, blue, be, -swe-
ta.
dark, brown, blue, *adj.*
-sweta.
darkness, ufipa (6).
daughter-in-law, mmi-
kazi (1).
dawn, -cha.
in the chilly, mmawa
na mpepo.
See also pp. 122,
203 ff., 238.
day, siku (5), nsiku (3),
zuŵa (5).
mid-, zuŵa pa mutu.
in one, mu lero.
-time, mzuŵa (11).
before yesterday, after
to-morrow, mazo
(5, *sing.*).

days of week, *see* p. 237.
three ago, three hence,
mazo patali.
dead, oh! I'm nearly,
nafwa-ee!
deadliness (of snake-
venom or poison),
chilembe (4).
deaf, -tulika mutu.
dear, my, wesu (1; *pl.*
mwesu).
(in price), -yumu chi-
tema.
O I ŵama!
death, imfwa (3).
debase, -ipisya.
debt, mangaŵa (5, *pl.*).
decay, -ŵola.
deceive, -chencheneka,
-ŵepeka.
decrease, -chefya, -che-
pesya.
deep, be, -noka, -tali-
mpa.
deep, *adj.* -tali.
adv. (water over one's
head), syuu.
defeat, -tamanya, -ŵe-
vya, -pulamo.
defend, -chilingizya,
-chinjilizya.
oneself at law, -lika-
nila.
deflated, be, -fota.
delay, kalembu (8).

delay, *v. trans.* -chelwe-
sya, -nkazika, -li-
ndika.
delayed and late with
one's work, be, -che-
njerekwa.
deliver, -peleka.
demand free, -pamba.
den, chikwe (4).
(below ground), mohe-
mbo (2).
dent (surface), -tiŵami-
ka, etc.
(edge), -fwinzula.
n. ndiŵa (3).
deny, -kana.
guilt, -kanauka, -ta-
ntauka.
depth, kunoka (7).
deputy-chief (in chief's
absence), sichilinda
(1).
desert, *n.* paulera (10).
desert, *v.* -siya.
deserve, -wamila.
desirable, be, -kumbwi-
ka, -sakika, -pa-
ngwika.
despise, -pepula, -pwa-
zya.
destitute, be, -kaŵa.
leave, -kavya.
make, -kaŵisya.
destroy, -cheneka, -pa-
sula.

dew, mame (5, <i>pl.</i>).	disposition, mtima (2).	doubt, -kaika, -kanganya.
diaphragm, nyaluzalilo (1).	disregard, -sula, -pwa-zya.	dove, wild, njiwa (3).
diarrhoea, lunsindi (5), chinkumbe (4).	dissolved, be, -sambuluka, -sungunuka.	lesser ring-, kwabiwi (1).
have, -lwala mmala, -tulula mmala, -nyerezya mmala.	distance, msinzo (2), msenga (2).	emerald-spotted, mwanchilo (1).
die, -fwa.	distract, -cheusyacheusya.	down, <i>adv.</i> pansi.
differ, -lekana, -siyana, -tayana.	distress, ulanda (6).	<i>n.</i> usako (6).
different, -a mtundu.	distribute to, -yawira.	down-hill, go, -tentemuka.
dig, -kumba.	distribution, mayawilo (5, <i>pl.</i>), mayawililo (5, <i>pl.</i>).	drag, -kula.
round, -sakulila.	district, chitwa (4), dera (5).	draughts, native, chisoro (4).
over, -santula.	disturb, -cheusyacheusya.	draw (delineate), -linga.
into, -fukula.	disturbance, chiwawa (4).	tight, -tinta.
deep, -tipula.	ditch, mkoro (2).	out, -solola.
(sand, earth), -tapa.	diverge, cause to, -zyokesya, -zyosya.	blank, -pumbwa.
(monkey-nuts), -kam- mpa.	divide, -yawa.	apart, -manulula.
digging-stick, choku- mbirako (4), chi- nsopwe (4), nchi- ndwe (3).	divorce, -suzula.	together by sewing, -timilizya.
diligence, ntina (3).	divorced woman, mbeta (3), mziche (1).	(water), -tapa.
ding, ding, ngere-ngere!	do, -chita.	dream, maloto (5, <i>pl.</i>).
direction, chitwa (4), dera (4).	with energy, -chicha.	<i>v.</i> -lota.
dirt, lunsu (5).	without omission, -konkolola.	dregs, visansa (4, <i>pl.</i>), twasalamo (8, <i>pl.</i>).
love of, choko (4).	again, -werezya.	of beer, masi (5, <i>pl.</i>).
dirty, <i>v. trans.</i> -fifya.	too much, -pitolizya.	dress oneself, -vwala.
dirty person, nyampa- ndasera (1).	right, -wamya.	up, -vwalila, -vwali- sya.
disagree, -siyana, -ta- yana.	wrong, -ifya, -luvyu.	(someone), -vwalika, -vwika.
disappoint (someone), -pumvya.	on arrival, -fwikilila.	dressing up, mavwalilo (5, <i>pl.</i>).
discord, kalekano (8), malekano (5, <i>pl.</i>).	doctor, ng'anga (3).	drink, -mwa.
discourtesy, mperu (2).	dodge about (as in ques- tioning), -tolokera.	make to, -mwensha.
discuss, -pangana.	dog, imbwa (3).	drive away, -winga, -wingila.
disease (in abstract), utenda (6).	wild, mmbulu (2).	drizzle, -wazyu, -tonya.
a, ntenda (3).	dome-shaped, be, -tu- mbama.	drop, <i>v. trans.</i> -ponya.
disembowel, -tumbulula.	door, chisasa (4).	<i>intr.</i> -pona, -tonya.
disgrace oneself, -fumu- ka.	make a, -pana chisasa.	pour drop by, -tonye- zya.
dismiss, -suzulira.	doorway, mulyango (2).	droppings (of wild beasts), vipombwe (4, <i>pl.</i>).
disobedient person, si- mvwa (1).	dormitory, mpala (3).	drought, chilala (4).
dispensary, chipatala (4).	double-edged, -lumata konsekonse.	drowsy, be, -kusila.
	double-faced person, nyakaderu (1), mti- rakuwiri (1).	drug, mnkwala (2), muti (2), mankwala (5, <i>pl.</i>).

drum, ng'oma (3).
 funeral, simpingu (1).
 -stick, msimpo (2).
 drummer, leading, chilimbi (4).
 drunk, be, -kolwa.
 be partially, -sangala-la.
 drunkard, chikungu (4).
 dry up, -pwila, -kama.

over fire, -wamba.
 become, be, -yuma.
 dry, *adj.* -yumu.
adv. gwaa.
 duck, liwata (5).
 duiker, kainsya (8), insya (3).
 (small spec.), ching'eng'eng'e (4).
 dumb person, baba (1).

dung, tuvi (5).
 dust, *n.* lukungu (5),
v. -kunkumula, -pukuta.
 duty, mulimo (2).
 dye, red, *n.* nkula (3).
 (hair) red, -soma.
 (basket) red, -poma, -pomera.
 black, -sombera.

E

eager about, be, -pimpilila.
 eagle, Bateleur, chipungu (1).
 little African, kaluwangu (1).
 martial hawk-, lukozzi (5).
 vociferous sea-, nkwa-zi (3).
 ear, kwatu (5, 7).
 of millet, chisanku (4).
 form (of millet), -fula.
 early, get up, -cherera.
 morning, mmatemwakucha (11).
 in the morning, very, usikusiku.
 earth, the, charo (4).
 (soil), lito (5).
 crumbling, lufuko (5).
 black clayey, la nkande (3).
 alluvial, kafuche (1).
 East, matulilo (5, *pl.*).
 easy, -pepu.
 eat, -lya.
 one's fill, -kuta.
 over-, -kutisya.
 porridge without relish, -kunza.
 (of white ant), -umba.
 eaten away, be (by ant), -umbwa.
 (by water), -yomoka.
 eating, indiscriminate, chilyelye (4).
 ebb, -tera.

economize, -pemberezya.
 edge, mpezyo (3).
 edible, be, -lyeka.
 egg, sumbi (5).
 on, *v.* -tumfya.
 egret, cattle-, kakowa (8).
 eh, tu? wati?
 eject, -nyezya, -fumyamo.
 eland, nsefu (3).
 bull, lundwe (1).
 lone bull, ungwe (1).
 elapse, -pitapo.
 elbow, kakonyokonyo (8).
 elect, -pyanika.
 electricity, kaleza (8).
 elephant, nzovu (3).
 big tusker, nkungulu (3).
 big tuskless leader, muwi (1).
 elephantiasis, muwamba (2).
 elsewhere, kumbi, pambi, mumbi.
 ember, scrape out live, -pala mulilo.
 emigrate, -nyera.
 emphasize, -sindikizya.
 empty, *adj.* -atyala.
 out, *v.* -sintula, -tulula.
 encourage, -chinchilisa.
 end, mpezyo (3).
 thick, nsinde (3).

thin, nsongo (3).
 come to an (as path), -pera.
loc. -mpezyo.
 enemy, kapondo (8).
 energy, mpamvu (3).
 work with, -chicha.
 work without, -lende-ka.
 English person, Mnjerizi (1).
 ennul, mpukwa (3, *pl.*).
 enough, be, -kumana, -paka.
 that's! yakumana! mpera!
 enter, -lowa.
 entertain (with food), -tewetera.
 (with talk), -tanda-zya.
 entreat, -papatila, -lambilila.
 entrust to, -sungisya.
 epidemic, chimumpe (4).
 equal, be, -lingana.
 make, -linganya.
 erase, -zumaizya.
 erect, -panamika.
 be, -terama.
 escape, -puzumuka, -pulukwa.
 by one's wits, though guilty, -fyorowoka.
 by skin of one's teeth, -puzumuka panyandi.

n. mapuzumukilo (5, *pl.*).
 chance of, mopuzumu-
 kila (11).
 especially, ngakongako.
 establish, -ponesya.
 European, Mzungu (1).
 evacuate bowels, -nnya.
 evade, -zyewa.
 even, or even, chukanga.
 even if, chukanga,
 nali, nalyangati.
 evening, chingulo (4).
 every, -onse.
 -where, ponseponse.
 evidence, untoni (6).
 against, give, -simi-
 kizya.
 exaggerate (size of), -le-
 mya.

exceed, -pula.
 except, sembe . . . yai.
 excessive, ngaye, etc.
 excited, be, -pimpa.
 excuse, mpandila (2),
 pozyewera (10).
 exert oneself, -likosere-
 zya.
 expand, -tuvulula.
 expect (immediately),
 -lolezya.
 (in future), -lolera.
 expert workman, ma-
 siri (1).
 explain, -lulula, -longo-
 sola.
 explanation, kalongoso-
 lo (8), malongoso-
 lewe (5, *pl.*).

explore, -yendera.
 extend, spread, *trans.*
 -kumanya.
 exterminate, -lofya.
 extinguish (fire), -zi-
 mya.
 extortion, mampamba
 (5, *pl.*).
 extra, an, mpuzyo (3).
 extract (pull out), -ngu-
 la.
 (dig out), -sundu-
 la.
 extravagance, unyamu-
 lyapuzu (6).
 exude, -vwa.
 eye, liso (5).
 eye-balls turned side-
 ways, byarazu.

F

face, chinso (4).
 face to, menso na
 menso.
 downwards, *adv.* uvu-
 name, kamvuna-
 mile.
v. -lola.
 make to, -lozya.
 faction, kalekano (8),
 malekano (5, *pl.*).
 fail to find, -pumbwa.
 (someone), -pumvya.
 to hear, -pukapuka.
 faint, be faint, -komoka.
 faintness, chinzulumi
 (4), chizungu (4).
 faith, mvwano (2).
 fall, -wa, -pona.
 let, -ponya.
 make to, -wisya.
 out, off, -fopoka.
 from a height, -kulu-
 muka.
 (of rain), -loka, -lo-
 kwa.
 (of rain) regularly
 and moderately,
 -lulula, -longosola.

false report, spreading,
 matendesya (5, *pl.*).
 falsely accuse, -palamu-
 la.
 fame, mbila (3).
 family, chiwanza (4).
 famine, chilala (4), nja-
 la (3).
 famous, be, -mvwika.
 far, *adj.* -tali.
 as far as, mpaka.
 as far as, go, -perera.
 be, -talimpa.
 fasten (with cord), -ma-
 nga.
 between sticks, -pana.
 (load) between sticks,
 -panila.
 native door, -pilingi-
 sya.
 fat, mafuta (5, *pl.*).
 be, -ina.
 person, kapado (1),
 mndundwe (2).
 father, my, etc., wata,
 etc. (1). See p. 68.
 of, asi.
 father-in-law, my, etc.,

sivyalawangu, etc.
 (1).
 father's people, my, etc.,
 enetata, etc. (1).
 See p. 68.
 fault, mulvyo (2).
 with, find, -tuzula.
 fear, mwezo (2), wowa
 (6).
v. -yopa.
 feast, viteweto (4, *pl.*).
 wedding-, vipotwa (4,
pl.).
 wedding (beer), winga
 (6).
 feather, ngala (3).
 feel, -mvwa.
 (as regards health),
 -mvwako.
 ill, -mvwamo.
 hungry, -mvwa njala.
 thirsty, -mvwa njota.
 feign, -pazyu.
 fellow, my, etc., muya-
 ngu, etc. (1).
 fellowship, chitemwano
 (4).
 female, -kazi, -anakazi.

- fence, lusito (5).
house-, chipampala (4).
fester, -fukutira.
fetch, -leta, -ula.
few, -tonto.
be (too), -chepa, -pere-wera, -pendeka.
fickleness, unjaru (6).
fidget, -nyang'anya, -pu-kapuka.
fierce, -kali.
fierceness, ukali (6).
fig (-tree), chiku (1).
fight (against), -lwa (na).
for, -lwila.
together, -nyatana.
for possession of, -lwi-lana.
figure, number, chipe-ndero (4).
file, tupa (1).
v. -kwesa.
fill, -zuzya.
partially, -pingasya.
up (by adding), -zuli-kizya.
in, -windila.
in wall-cracks, -tyola ng'anda.
pipe, -pangila fwaka.
filter, lusanso (5).
v. -sansamula.
filth, usali (6), chiputa (4).
finally, mpaka.
find, -fwana, -fwanga, -wona.
in bush, -tola.
nothing, -pumbwa.
fine, -pungula.
be (of weather), -wama.
be (of calico), -timba.
(of flour), *adj.* -opera.
n. mfuto (3).
pay a, -futa mlandu.
finess, nyenye (3).
finger, munwe (2), chikumo (4).
- index-, mkombankoto (1, 2).
finish, be finished, -sila.
off, complete, -silizya.
fire, mulilo (2).
porters' in camp, each, choto (4).
rub (with sticks), -peka.
fetch, -pala.
make up, -sonkera, -sonkanya, -sonkanika.
reduce, -sonkolola.
be on, -pya.
suffer loss by, -pyelwa.
put (pot) on, -tekapo.
take (pot) off, -pula-po.
(gun), v. -lizya.
fire-brand, mwenje (2), chenje (4).
fire-fly, kang'aning'ani (8).
fire-guard round, burn, -pupusisya.
fire-place, ziko (5, *gen.* 10).
fire-stone, fweza (5).
fire-wood, nkuni (3).
unburnt, chisinkintwa (4).
unburnable, chizimati (4).
firing-pin, tubu (1).
first, -otatika, -oyamba at, potatika.
(to do), be, -tangula.
fish, sawi (5).
with hook, v. -lowola.
fish-hook, ulowo (6).
fish-moth, kanzerenzere (1).
fish-weir, chanza (4).
build, -pinda.
fist, nkonyo (3).
fit together, -fika.
be, suitable, -wamila.
loosely, -serewenda.
(convulsions), n. njirinjiri (3).
- a good, mayano (5, *pl.*).
five, -sano.
fix together, -lumanya.
in fork, -fyatika.
in clip or stick, -manila.
upright in ground, -zika.
fixed, be, -nkazikika.
flash (of lightning), v. -lawā, -wyaata.
flask, mtungu (2).
flat, *adv.* see.
be (too) flat, v. -bwa-talala.
flatter, -nasya.
flattery, malumbo (5, *pl.*) a pa menso.
flatulent, be, -tumpwa.
flavour, lose, -fumuka.
flea, chigoe-, tekenya (5).
flexible, be, -tepa, -tepuka.
flag, ndembera (3).
flog, -kwapula.
flood, zamba (5).
floor, pansi (10).
mud and smoothe, -kukula.
beat flat, -pampanila.
flop (to the ground), mfwā!
(into water), puvu!
flour, unga (6).
flower, liluwa (5).
fluent, be, -tontongera.
flutter, -kupula.
fly, v. -ndalala.
n. inzi (3).
(spec. of) stinging, lumbu (1).
fold up, -peta, -peteka.
follow, -konka.
(road, river), -lamba.
by spooring, -londola.
(someone already started), -konkero-ra, -senselola.
fond of, be, -temwa.

food, chakulya (4), chilyo (4).
 left overnight, chimbalala (4).
 wild, visepo (4 *pl.*).
 plenty of, mfumba (3).
 shortage of, njala (3).
 have, -chila.
 provide with, -teŵetera.
 -stocks, owner of, chikumbe (1).
 fool, you, we nyina!
 foolhardiness, njeza (3).
 foot, lukasa (5), lwayo (5).
 of mat, bed, matambalalilo (5, *pl.*; *gen.* 9).
 on, na mendo.
 foot-hole, chimbongombongo (4).
 for, *conj.* pakuti.
 for, *prep.* na, chikomo cha.
 (a time), kwa.
 forage, -sepa.
 force, mpamvu (3).
 ford, potaukira (10), chau (4).
 forearm, kwanja (5, 7).
 forehead, mpumi (3).
 foreman, chilolesya (1), kapitaŵo (1).
 foretell, -losya.
 forge, -fula.

forget, -luŵa.
 forgetfulness, chiluvya (4).
 forgive, -lekera, -lekelela.
 forgiveness, kalekelezi (8).
 forgotten, be, -luŵika.
 fork, chikwengo (4).
 of tree, mpanda (3).
 in, cut, -chenka.
 fix in, -fyatika, -fyakatika.
 take out of, -fyakataula.
 fornication (act of), kachenche (8).
 commit, -chenchemwa.
 forsake, -tailizya.
 Fort Jameson, Mpezeni (9, 10).
 four, -ne.
 times, kane.
 days ago or hence, ilyo.
 fowl-house, chitupo (4).
 free, tyala, -a wanzi.
 demand, -pamba.
 set, -ŵombola, -nunula.
 from trap, -kasulula.
 freedom, wanowene (6).
 freeman, mwanowene (1).

friend, chiuza (4).
 friendly after quarrel, be, -yanjana.
 friendship, chimvwano (4), wanansi (6).
 sever a, -lenzana.
 frighten, -yofya.
 frog, chule (1).
 bull- (edible), chesi (4, 5).
 from, kufumila, ku, kuli, kwa.
 front, *loc.* -ntanzi.
 send on in, -tanguzya.
 frown, nsini (3, *pl.*).
 frowst, chiŵe (4), chifundila (4).
 fruit, chotwala (4; *gen. pl.*); *see also* chivungula, tondo.
 fry, -kanzinga.
 frying-pan, chiwaya (4).
 fulfil, -silizya.
 full, be, -zula.
 be partially, -pingata.
 full-grown, -kuru, -opera msinku.
 fun, uswenswe (6).
 funeral, malilo (5, *pl.*).
 furniture, visamo (4, *pl.*).
 future, in the, mntanzi.
 in the near, makono.

G

gallop! gallop, likitilikiti!
 game, nyama (3, *pl.*).
 a, mselwe (2).
 gang, chikunka (4).
 gangway, mkalo (2).
 gap, mpata (2).
 garden, munda (2).
 (In) my, mwangu (11).
 old, chisala (4).
 new, chitemi (4), mpanje (3).
 mud, dimba (5).

monkey-nut, chinshaŵa (4).
 extra (maize), chivwande (4).
 through neglect, ruin, -lalika.
 garden-shelter, chisani (4), chitenje (4).
 garment, mwinjira (2), chovwala (4).
 long calico, mtopola (2).
 outer, chovwinikila (4).

ragged, kandaŵi (8).
 gather (fruit), -chera, -tondola.
 (firewood), -teŵa.
 generation, lukoko (5).
 generosity, wanangwa (6), wanzi (6).
 genet cat, nsimba (3).
 germinate, -mera.
 get, -poka.
 up (from lying), -uka.
 up (from sitting), -ima.
 up early, -cherera.

an advance of money, -yapulako.
 along, *interjec.* sha!
 giant, chimuntu (4).
 giddiness, chimfinzi (4), chinzulumu (4), chizungu (4).
 giddy, be, -lemelela.
 gift, mtulo (2), chawanzi (4),
 gimlet, chotulira (4).
 giraffe, luumba (1).
 girl, msimbi (1).
 young, msaza (1).
 (till puberty), kabutu (1).
 (from puberty to pregnancy), ndola (3).
 give, -pa.
 to, not, -tana.
 back, -wezya.
 in, -teta, -wewa.
 in and apologise, -peleka nkuku, -peleka nsambo.
 me, nane.
 given, get (something), -tolaizya.
 glance through (as chapter), -walazyapo.
 gland, swelling of, mbambavu (1).
 glass, chilola (4).
 glaze (pot), -kulunga.
 glazing-stone (pot), nkulungo (3).
 (floor), mzerengo (2).
 glorious, be, -zila.
 glowing, pyuu.
 glue, -lamatika.
 gnaw (as bone), -kangaza.
 go, -ya.
 on ahead, -tangula.
 back, -werera.
 in, -loŵa.
 in (of sun), -punta.
 out, -fumamo.
 out (of fire), -zima.
 away, -fumapo, -ima-po.

away for good, -ililila.
 away, not knowing destination, -ya chiye (4).
 farther away, -talamuka.
 and meet, -tenderezya.
 from place to place, -tantamo.
 as far as, -perera.
 on farther, -pitolila.
 on too far, -pitilizya.
 by a circuitous way, -zyomba.
 down (of river), -tera.
 down (of swelling), -popoloka, -fotako.
 goat, mbuzi (3).
 he-, pepe (1).
 goat-boy, chiweta (1).
 God, Mlungu (1), Leza (1).
 good, *adj.* -weme, ngaye.
interjec. chiweme!
 nkasa! pendi!
 good, be, *v.* -wama.
 good-bye (to one staying), salaponi!
 (to one starting), nko-yani paweme! mu-ye paweme!
 good-bye to each other, say, -lailana, -lawirana.
 good gracious, ama!
 goodness, uweme (6).
 goose, knob-nosed, sipi (5), chisipi (4).
 gorge, mpata (2).
 gossiping, chimvwe-mvwe (4).
 govern, -yanjanisya.
 Government Station, Boma (5).
 grab, grab, bwiti-bwiti!
 grain, cleaned, nsembe (3).
 grandchild, mzukuru (1), mzikuru (1).

grandfather, asikuru (1).
 grandmother, ambuya (1).
 grass, uzu (6); *pl.* viuzu.
 fresh green, msipu (2).
 -seed, nsoche (3). *See also* kapinga, kasense, lupala, ntanana.
 grasshopper, chipaso (4), mpanzi (3).
 gratis, tyala.
 grave, msitu (2).
 gravel, tumyala (8, *pl.*).
 graveyard, chilumba (4).
 greatness, ukuru (6), makulilo (5, *pl.*).
 green (in colour), -amsipu.
 (in maturity), -wisi.
 greet, -pa mtende (2).
 greetings, mtende (2), malonje (5, *pl.*).
 sir, taŵone! timwoneni!
 to you (reply), taŵoneka!
 grid (for grilling), utaŵo (6).
 grill, -wamba.
 grind (millet), -pera.
 (tool), -nola.
 grindstone (for grain, lower), mpero (3).
 (for grain, upper), mwanampero (1).
 (for tools), mnolo (2).
 gripes, chommala (4), nchofu (3).
 have, -nyonga, -nyongolola.
 groan with pain, -tonga.
 ground, pansi (10).
 on the, pansi.
 grow, -kula.
 growl, -uluma.
 grown, full-, -kuru, -opera msinku.
 growth, makulilo (5, *pl.*).
 of crops, first, miundo, (2, *pl.*).

gruel, nkoto (3).
grumble, -ng'ung'unzi-
la.
(over money), -ndore-
ra.
guard, -lindilila.
be off one's, -tepwa.

guess, -tula, -losya.
n. chimtuliramo (4).
guide, nsuluzi (3).
v. -tangulila, -sululi-
la.
guinea-fowl, nkanga
(3).

gum (of teeth), chiwiyu-
wiyu (4).
-boil, mfukula (3).
gun, mfuti (3); *see also*
p. 250.
gunpowder, wonga (6).
gut, uzingo (6).

H

ha, ä!
ha, ha, were! haye!
hair, sisi (5).
in tufts (men), mzu-
mbu (2).
in tufts (women), chi-
sunka (4), chisome
(4).
long, mane, mamvwe-
re (5, pl.).
fine, down, usako (6).
grey, imvwi (3, pl.).
tail- (of giraffe, ele-
phant), ukanga (6).
half-witted, be, -kanika-
na.
hammer, nundo (3).
v. -koma.
hammock, machila (5,
pl.).
four-man, machila a
lumbe (1).
hand, kwanja (5, 7).
hand to, v. -pera.
handkerchief, mcheka (2).
handle (of axe or hoe),
mpini (2).
v. -pangila.
hand-shake, chansa (4).
hang over, v. trans. -ko-
loweka.
the head, -konkomala.
swinging, v. intr. -le-
lamba.
hanging-peg, kapanda
(8).
hank, mupo (2).
happen, -wapo, -pona.
it happened, yenzepo.
happily, live, -nkala
nkalo.

happiness, nseko (3),
chimwemwe (4),
nkalo (3).
happy, be, -temwa, -se-
kera.
hard, become, -yuma.
hard, adj. -yumu.
(of stomach), gwea.
hare, kalulu (1).
hartebeest, nkonzi (3).
hat, chapeu (4).
hatch, -toŵa.
hate, -tinka, -pata, -ipi-
la.
hatred, chitinko (4), ka-
pate (8), kawīwe
(8).
mutual, matinkano
(5, pl.).
have, -ŵa na, -li na.
I have, nina.
I have not, niliye, ni-
live.
having, -na.
he, yeve.
head, mutu (2).
back of, nkonto (3).
top of, nyaluwombo
(1).
balance on, -tengere-
kezya.
of mat, bed, kumitu
(9).
headache, lung'alang'a-
la (5).
have feverish, -lwala
mutu.
head-band, calico, mpa-
ngalalo (2).
heal, v. trans. -polesya,
-pozya.

heap, kamwira (1), ntu-
tu (3).
of weeds, chikuse (4).
of branches, mkuka
(2).
of millet heads, chi-
seŵo (4).
rubbish-, chungu (4).
v. -unjika.
felled maize, -yolola.
hear, -mvwa.
fail to, through noise,
-pukapuka.
hearsay, have on, -tani-
kilwa.
heart, mtima (2).
heartless, be, -yuma mti-
ma.
heat, chifundila (4), chi-
ŵe (4).
of midday sun, chilun-
gu (4).
before the rains, last
great, chikunisilila
(1), ntemerangume
(1).
heavy, be, -lema.
heel, katende (8).
height, utali (6).
heir, mpyani (1).
help, -yavya, -pokezya.
across river, -tausya.
to put down load, -tula.
helper, chiyavya (1).
helter skelter, ng'ondo!
hemp, Indian, chamba
(4).
hen, old, ohikolwe (4).
her, yeve, -mu-.
herd, mlongo (2).
v. -ŵetera.

- here, apa, pano, kuno,
 -po.
 you are, ani !
 hidden, be, -fisika.
 (of sun), -punta.
 hidden by, -nsei, -seri.
 hide, mkupo (2).
 v. -fisa.
 high, be (too), -talimpa.
 adj. -tali.
 hill, lupiri (5).
 hillock, mlundu (2), ka-
 mlundu (8).
 him, yeve, -mu-
 hindering, mpingambizi
 (2).
 hip, mvyuku (3).
 hippopotamus, mvuu
 (3).
 bull, chipandwe (1).
 his, hers, its, -ake.
 hit, -nyata.
 hobble with stick, -go-
 nta.
 hoe, kambwiri (8).
 old, worn, kankwino
 (8).
 v. -lima.
 back, -futulusya, -ta-
 lamusya.
 hoer, mlimi (1).
 hog, domestic, kapado
 (1).
 wild, mdudu (1).
 hold, -kata.
 out (hand), -tambika.
 (someone, as against
 a wall), -kanikizya.
 the breath, -yanga mo-
 yo.
 hole, mbolyo (3), mbyolo
 (3).
 in ground, chisengu
 (4).
 In, bore, -tula, -tulira.
 In, have a, -tulika.
 foot-, chimbongombo-
 ngo (4).
 mouse-, wendo (6).
 hollow (downwards), be,
 -noka.
 be worn, -kumbika.
 out (wood, stone), -fo-
 kola.
 moist grassy, n. chi-
 towo (4), katowo
 (8).
 in tree, reed, lupako
 (5).
 home, my, etc., kwasu,
 etc. (7). See p. 139.
 are you at, icho icho ?
 mbe-mbe-mbe ?
 homes, have several, -pa-
 lika.
 honestly, interj. mwa-
 ndi !
 honey, uchi (6).
 honey-guide, lesser, nso-
 ro (3).
 honour, -chinzika, -leme-
 ka, -lemekezya, -zi-
 zya.
 n. mchinzi (2).
 on my, twee !
 honourable, -amchinzi.
 hoof, chimbombo (4).
 hook, -kōwa.
 over, -kovya.
 (fish), -lowola.
 hoop, chimpangu (4).
 horn, nsengo (3).
 powder-, wengwa (5).
 hornbill, ground, mng'o-
 mba (1).
 trumpeter, mng'ang'a
 (1).
 (spec. of) ruddy, chi-
 sosi (4).
 hornet, lisasango (5).
 hospital, chipatala (4).
 hot, be, -pya, -lungu-
 la.
 house-keeping, uche-
 mbere (6).
 how, interrog. tyani ?
 syani ?
 about, nga ?
 often, kangani ? ka-
 ngana ?
 long, mpaka zuwa-
 nji ?
 big, chintweo !
 small, kantwee !
 in interjections, ati !
 relative, umo.
 howl, -bonkola.
 hum (of river), chipome-
 zi (4).
 human nature, untu
 (6).
 humility, malisisyo (5,
 pl.).
 humour, nsanso (3, pl.).
 hundred, mwanda (2).
 hunger, njala (3).
 hungry, feel, -mvwa
 njala.
 hunt, -wamba.
 hunter, mpalu (1), chi-
 winda (1), nkumba-
 rume (1).
 hurrah for, sendwe !
 tindi !
 hurricane, chinkuka (4).
 hurry, v. trans. -kulumi-
 zya.
 v. intr. -puvya.
 along, -yendesya.
 hurt, -lasa, -chita.
 husband, mulume (1).
 of, mka.
 hush-money, nsinkaka-
 nwa (3).
 hut, ng'anda (3), nanda
 (3).
 my, our, kwasu (7).
 (in) my, mwangu (11).
 back of (inside), nta-
 mbo (3, gen. 9).
 square, ya msana wa
 nzovu.
 round, yozinga.
 with contiguous wall-
 poles, ya nsipata
 (3).
 unroofed, unmudded,
 chimpalalila (4).
 ruined, chiza (4).
 chief's, msumba (2).
 garden-, ndala (3).
 hyæna, chimbwi (1).

I

I, neo, newo, ne.
 identical, -mo.
 idle waster, chindenge-
 nde (4), chinkande
 (1), mvilwa (1).
 idiocy, uchipuwa (6).
 idiot, chipuwa (4), silu
 (5).
 idol, chilango (4), kala-
 ngo (8).
 if, kati, kano, -ka- *pre-*
ceded by kati.
 (in conditional prota-
 sis), angati, -ngati.
 even if, nali, nalya-
 ngati, chukanga.
 ignorant, be, -pulumila.
 ignore, -sula.
 iguana (spec. of, large),
 mmfumba (1).
 (rock), kwaŵe (1).
 (tree), mbulu (3).
 (water), nsamba (3).
 ill, be, -lwala, -ŵalwele.
 illegitimate, -a mlukoro,
 -a msanga.
 illness (in abstract), ute-
 nda (6).
 an, ntenda (3).
 image, chilango (4), ka-
 lango (8).
 immerse, -mbizya.
 impale, -someka.
 implicate, -songera, -zi-
 ya.
 important, -kuru.
 importunity, kafyowwi
 (8).
 imprison, -manga.
 in, mu, muli, -mo.
 here, muno.
 there, umo.
 where, muni?

one, mumo.
 order that, kuti.
 inattention, chilozi (4),
 muluzyo (2).
 inattentive, be, -luzya,
 -punama.
 incoherent speech, chila-
 ŵirelaŵire (4).
 increase, -yangizya (po).
 (of sore, *intr.*), -nenga.
 Indian hemp, chamba
 (4).
 infancy, ulucheche (6).
 infant, lucheche (5).
 infectious, be, -yambu-
 kila.
 inflate, -fuzilila.
 inflict wound on, -toŵa
 luma.
 influence, -pimfya, -pa-
 mika, -pamvya.
 bad, n. mlangapusya
 (2).
 inhale, -kweŵa.
 inherit, -pyana.
 inheritance, chipuna (4).
 man or woman in-
 herited, chokolo (4).
 insane, be, -funta.
 insect (any crawling),
 kandoyo (8).
 (spec. of biting), nsa-
 nya (3).
 insipid, -myelele.
 insist on, -yumilila.
 insolence, nchululila (3,
pl.).
 inspect, -lolesya.
 instead of, pa malo pa,
 pa chifuto cha.
 institute, -ponesya.
 insulting comparison,
 chitalo (4).

intact, -amsuma.
 intelligent person, nja-
 nga (3).
 intend, -linga nzeru.
 intercourse with, have
 sexual, -lala.
 interest, lack of, mpu-
 kwa (3, *pl.*).
 interfix roof-poles, -teka.
 interlace, -pika.
 interlock, -kolombezya.
 interlocked, *adv.* kolo-
 mbezyane.
 interpret, -longosola,
 -lulula.
 interpreter, chilongoso-
 la (1).
 interrupt, -yampukila.
 interruption, kayampu
 (8).
 intervals, be set at, -tali-
 ngana.
 interweave, -popa.
 intestines, mala (5, *pl.*).
 into, mu, muli, -mo.
 intoxicated, be, -kolwa.
 be half, -sangalala.
 invite, -ita.
 iron, chera (4).
 iron (clothes), v. -sala-
 zya.
 irregular formation, be
 in, -lowana.
 irritate, -ŵaŵa.
 is, *copula*, ni, na.
 isn't, nte, nti, si, se.
 island, chitunda (4).
 it, -eve, -chi-, etc.
 itch, -ŵaŵa.
 the, n. mpere (3, *pl.*).
 itching, cause, -ŵaŵa.
 itself, -ene, -ine.

J

jackal, nkandwo (1).
 jar, nongo (3).
 jealous, make, -kumbwi-
 zya.

jealousy, tima (5).
 jingle, jingle, weche-
 weche!
 join, -lundika, -lumanya.

in a song, -zuma.
 joint, -fyukutula, -leula.
 (good fit), mayano (5,
pl.).

journey, ulwendo (6).
judge, -pingula.
jug, mbete (3).
jumble one's words,
-longofyanya.

jump over, -lumpa.
into, -ponamo.
junction, nkumano (3).
jungle, lusaka (5).
just, tyala.

now, lombapano.
as, nga ni umo.
justification, lack of,
msungilo (2), kala-
landa (8).

K

keep, -sunga.
(animals), -weta.
in (of rain), -sinkizya.
(someone) waiting,
-lindika.
(someone) sitting,
-nkazika.
key, mfungulo (3).
kid, kampwisi (8).
kidney, lipewa (5), ma-
fyo (5, *pl.*).
kill, -paya.
killing, mapailo (5, *pl.*).
kind, mtundu (2).
of what, -otyani?
-osyani?
be, *v.* -wama mtima.

kinds, of various, -a
mtundumtundu.
kindness, chifundo (4),
lusungu (5).
kingdom, ufumu (6).
kingfisher, pied, tembo
(1).
kinsman, my, etc.,
mkwasu, etc. (1).
kite, mweŵe (1).
klipspringer, chinkoma
(1).
knead, -kanda.
knee, nkokola (3).
kneel, -fukama.
knife, luŵezi (5).
knob-kerrie, nkoli (3).

knock (on), -kunta.
off, -kunkumula.
off work, -kotoka.
down (as fruit), -pau-
la.
down (as person), -wi-
sya.
knot, fundo (5).
know, -ziŵa.
I don't, possibly, ka-
no.
known, be well-, -ziŵi-
kwa.
kraal, goat-, luŵa (5).
kudu, mpulupulu (3).
bull, mpoto (1).

L

lacking (to), be, -soŵa.
ladder, makwerero (5,
pl.), mantantanga-
ŵo (5, *pl.*).
ladle, cheso (4).
lame, be, -pintya.
lamp, msaniko (2).
-wick, chisunda (4).
landing-place, chau (4).
language, Nsenga, Chi-
nsenga (4).
large, -kuru.
be (too), *v.* -kula.
largely, pakuru.
lash, mbalati (3).
last, the, -osililila.
at, posila.
be, *v.* -salilila, -sili-
lila.
out, -lalapo.
late, be, -chelwa.
for, be too, -pitilwa.
lately, makono.

lath, cross-, muŵalo (2).
laugh, laugh at, -seka.
law, dango (5).
-suit, mlandu (2).
lay down, -lalika.
(egg), -poza, -ikila.
lazily, work, -gwerevya,
-lendeke.
laziness, ukatasi (6).
lazy person, mkatasi
(1); *see* idle.
lead, *n.* lambo (5).
black-, uzilo (6).
lead the way for, *v.* -ta-
ngulila.
leaf, litepo (5).
leaves to prevent spil-
ling, put in pot,
-timbikila manzi.
leak, -vwa.
lean on (a person), -sa-
mila.
leaning, be, -chingama.

backwards, be, -ga-
dama.
vertically, be, -senda-
ma.
sideways, be, -sendeka.
backwards, *adv.* uga-
dame.
sideways, uchingame.
learn, -sambila.
leather, nkanda (3).
leave, -siya.
off, -fuza, -leka.
by mistake, -luŵa.
at home, -salika.
rubbish about, -safya.
to, grant, -zomezya.
leaven, chizamba (4).
leavened, be, -ŵila.
left, the, manzyero (5,
pl.).
leg, kwendo (5, 7).
leggedness, long-, ma-
lonzo (5, *pl.*).

lemur, changa (1).
 lend, -zyamika.
 length, utali (6).
 leopard, ingo (3), kaingo (8).
 leprosy, manzonzo (5, *pl.*).
 less, become, -pepa.
 lesson (learnt), sambilo (5).
 (taught), sambizyo (5).
 lest, -nga-, -ngaku-.
 let, na-, -leka.
 letter, kalata (8).
 of alphabet, chizemba (4).
 lever up, -pininkula.
 liar, nyambweka (1).
 liberty, wanowene (6).
 lid, mwwinikilo (3).
 lie, tell lies, -tala wenye, -wepa.
 about, -wepesya.
 down, -lala.
 face downwards, -vunama.
 crossways, -pindama.
 in wait for, -wendamila, -wendamizya.
 feet to fire, -fungulila.
n. wenye (6).
 life, moyo (2), umi (6).
 lift, -imya, -tumpula, -winula, -winusya.
 light (a fire), -kozya.
 (tobacco, lamp), -ko-lezya.
n. msaniko (2).
 give, -sanika.
 from, keep, -fipizya-ko.
 at sunset, mkaŵali-
 laingo (11). See
 also sa-sa-saa, mbuu,
 ngwee.
 (in weight), *adj.* -popu.
 (in weight), be, *v.*
 -popuka.
 make, -popusya.
 light-fingered knave,
 mpopumanja (1).

lightning, leza (1), ka-
 leza (8), kalaŵela-
 ŵe (8).
 like, -temwa.
 be, -pala.
prep. mumo na.
 that, tetyo, tetila,
 motetyo.
 this, teti, tetino, mo-
 teti.
 limb, chizo (4).
 lime, bird-, ulimbo (6).
 limp, -gonta.
 line, kapyolo (8).
 (row), mpapo (2).
 of colour, chizemba
 (4).
 stand in, -chama.
 form a, -tunga mlongo.
 standing in, *adv.* ucha-
 me.
 lintel, kalevu (8).
 lion, nkalamo (3).
 lip, mulomo (2).
 ornament, chindanda
 (4), ntona (3).
 listen, -taya matu, -puli-
 kana.
 cease to, -taya matu.
 litigant, simlandu (1).
 little, *adj.* -tonto.
 be (too), *v.* -chepa.
 a, *adv.* patonto, pa-
 nyandi, -ko.
 live, *adj.* -amoyo.
v. -nkala.
 happily, -nkala nkalo.
 on, -chila (na).
 liver, chiu (4).
 lizard, house-, mbolo-
 liko (1).
 load, chiya (4).
 over-, *v.* -twalikira
 mamfwa (5, *pl.*).
 (gun), -pangila.
 loafer, chinkando (1);
see idle.
 log, mlendo (2).
 loggerheads, set at, -ti-
 nkanisya.
 loin, luunda (5).

loiter, -chelwa.
 loll, -seama.
 long, -tali.
 long, be (too), -talimpa.
 loofah, chinkupule (4).
 look, appear, -woneka.
 at, -lola.
 forward to, -lolera.
 on at, -tamba.
 about, -cheŵa, -ŵala-
 zya.
 after, -kungulila, -nda-
 ndaulila.
 loop, lupuno (5).
 loosen, -funka, -nteulula.
 lose, -taya.
 a case, -konwa.
 one's way, -luŵila,
 -soŵa njira.
 loss by fire, suffer,
 -pyelwa.
 for answer, be at a,
 -ng'unang'una.
 lot of, a, -nyinji.
 louse, inda (3).
 love, chintemwa (4).
v. -temwa.
 low, be (of sun), -ya, -ka-
 ndapoterezi, -kanda
 pochembere.
 lower, -sisya.
 voice, -nasya malizu.
 luck, good, shuko (5).
 bad, shamo (5).
 what bad, maloza!
 lump (in porridge), li-
 mbumbu (5).
 of earth, chilongo (4).
 lung, pupu (1), sape
 (1).
 Lwangwa River, Lwa-
 ngwa (5).
 lying, falsehood, wenye
 (6).
 about, all, *adv.* gada-
 gada-gada.
 feet to fire, ufungulile.
 face downwards, uvu-
 name.
 crossways, upindame.
 down, be, *v.* -ŵalelo.

M

mad, go, -funta.
 magazine of rifle, nko-
 mwa (3).
 maggot, chikusi (4).
 maize, chitonga (4).
 after first pounding,
 mpale (3).
 -cob (when stripped),
 mmpepe (2).
 make, -chita.
 male, -lume, -analume.
 of animals, *see* p. 249.
 malice, kawîwe (8).
 malign, -simikizya, -to-
 nzya.
 man, mwanalume (1).
 young, mlumbwana
 (1).
 manage, -chita; *see* p. 58.
 mane, mamvwere (5,
 pl.).
 mantis, nyamlondampu-
 no (1).
 manufacture, machitiwi-
 lo (5, *pl.*).
 many, -nyinji.
 adv. fii, tukolopete.
 ways (*or* places), in,
 panyinji.
 many, be (too), *v.* -paka.
 mark, lilaka (5).
 v. -komapo.
 marrow, mongo (2).
 marry (a woman), -te-
 nga.
 (a man), -tengewa na.
 each other, -tengana.
 bigamously, -tenga
 chipali.
 master, asikuru (1),
 bwana (1).
 masticate, -syeta.
 mat (of reeds), lupasa
 (5), mpasa (3);
 (narrow), tungulule
 (1).
 (of reeds), thread, -tu-
 nga.
 (of palm), mkeka (2).

(of palm), weave, -lu-
 ka.
 matches, a few, kamu-
 lilo (8).
 mattress, reed-, chisa-
 mpi (4).
 me, nco, -ni-.
 meal, have a good, -ku-
 ta, -kutisya.
 give (someone) a good,
 -kusya.
 mean, do you, tu ?
 meaning, mfundo (3),
 chikomo (4).
 means, by no, peka pa-
 tonto.
 measles, kauzi (1).
 measure, mlingo (2).
 measure, *v.* -linga.
 depth of water, -ye-
 ndera manzi.
 meat, nyama (3).
 meddle with, -kataka-
 ta.
 medicine, mankwala (5,
 pl.), mnkwala (2),
 muti (2).
 meet, *v. intr.* -kumana.
 not to (as loin-cloth),
 -leuka.
 go and, *v. trans.* -te-
 nderezya.
 meeting (assembly), u-
 ngano (5, 6).
 (junction), nkumano
 (3).
 melt, *v. trans.* -sungunu-
 la, -sambulula.
 member of (clan), mne-,
 ene-.
 memory, a good, chi-
 wata (4).
 a bad, chiluvya (4).
 mend, -wamya.
 mention, -nena.
 merchandise, ukweo (6,
 gen. pl.).
 mercy, lusungu (5), chi-
 fundo (4).

messenger, ntumi (3).
 chief's, nkalamba (3).
 metal, chera (4).
 adj. -achera.
 metaphor, nzenguluka
 (3).
 method of, mo- *with*
 app. verb.
 midday, zuwa pa mutu.
 middle, -kati.
 in the very, pakati na
 pakati.
 midnight, pakati posi-
 ku.
 migrate, -nyerapo.
 mildew, chuku (4).
 milk, -fina, -kama.
 n. maziwa (5, *pl.*).
 millet, mapira (5, *pl.*).
 (spec. of small), ma-
 were (5, *pl.*).
 after first pounding,
 mpale (3).
 ear of, chisanku (4).
 mine, my, -angu.
 mirror, chilola (4).
 mischief-maker, malete
 (1).
 mischief-making, umale-
 te (6).
 misfortune, maloza (5,
 pl.), shamo (5).
 mislead, -luvisya, -so-
 vya, -sowesya.
 Miss, A-.
 miss (a shot), -ponya.
 (a path), -sowa.
 (be late for), -pitilwa.
 each other, -pamba-
 na.
 the point, -ulapo chu-
 si, -siyapo mulilo.
 n. maponya (5, *pl.*).
 mist, fulele (1).
 mistake, muluvyo (2).
 make a, -luyya.
 make a (through in-
 attention), -pulu-
 mbila.

mistress, ambuya (1).
 misty vision, chimfinzi
 (4), nkunguusi (3).
 mix, -sanzya, -yovizya.
 (porridge), -pota.
 modesty, nsoni (3, *pl.*).
 moist, be, -teka.
 moisten, -nasya, -tesya.
 mole, mfuko (3).
 moment, kansita (8).
 money, ndalama (3,
pl.).
 -box, chipawo (4).
 mongoose, chipulwe (4).
 monkey, kolwe (1).
 (spec. of small), cheta
 (1), kacheta (8).
 -nut, nshawa (3).
 month, mwezi (2); *see*
 pp. 161, 238-9.
 moon, mwezi (2); *see*
 p. 237.
 more than, kapula.
 morning, mmawa (11).
 early in the, mmawa-
 mawa, mmawa na
 mpepo.
 early in the, very,
 usikusiku.
 mortar, pounding-, we-
 nde (5).
 mortise, -fokola.
 mosquito, imbu (3).

-net, nsawe ya imbu.
 mother, my, etc., wama,
 etc. (1). *See* p. 68.
 of, anya.
 of four, mchembere
 kane.
 of the same, -a vumo
 limo, -a mkombo
 umo, -a mala wa-
 mo.
 mother-in-law, my, etc.,
 nyavyalawangu,
 etc. (1). *See* p. 69.
 mother's people, my,
 etc., enekwasu, etc.
 (1). *See* p. 68.
 motor-car, galimoto
 (5).
 mould, -umba.
 (mouth of pot), -se-
 mba.
 moult, -pusuka.
 mountain, lupiri (5).
 mourn, -lila.
 mouse, mbeŵa (3).
 mouth, kanwa (8).
 of river, ntilo (3).
 wide, open, -pamba-
 nula.
 move, *v. intr.* -vwende-
 ra, -sera, -nyera,
 -tera.
 towards, -lemelela.

farther away, -talamu-
 ka, -futuluka.
 nearer, -vwendera.
 nearer to each other,
 -fwindikizyana.
 the bowels, -pambu-
 ka, -nnya.
 mpala antelope, mpala
 (3).
 bull, kakonje (1).
 Mpetauke Station, Mpe-
 tauke (3).
 Mpezeni, chief, Mpezeni
 (1).
 Mr, Mrs, A-
 Msoro Valley, Kawala
 (9, 10).
 much, *adj.* -nyinji.
adv. pakuru.
 very, ngako.
 for so, mwakuti.
 mud, matika (5, *pl.*).
 of white ant, muswe
 (2).
v. -mata.
 hut, re-, -werezya
 ng'anda.
 floor, -kukula.
 multitude, winji (6).
 murderer, chipaya (1).
 mushroom, wowa (6).
 my, -angu.
 myself, namwine.

N

nail, claw, lunzyala (5);
 nzyala (3).
 (carpenter's), mzuma-
 li (2).
 naked, *adv.* chintaku.
 see (someone), -wo-
 name, zina (5). [*nera.*
 answer one's, -tula
 zina.
 call by a rude, -tende-
 ra chitalo.
v. -teya.
 narrate, -simika.
 narrow, *adj.* -tonto
 mlutumba.

v. trans. and intr.
 -fwinzya.
 native, Ngoni, Mngoni
 (1).
 Nsenga, Mnsenga (1).
 nausea, tanta (5).
 navel, mkombo (2).
 near, -fupi.
 to, pafupi na.
 neatly, make and finish
 off, *v.* -pempente-
 zya.
 neatness, luso (5).
 (of person), unyino
 (6).

neck, mkosi (2); *see*
 p. 22.
 back of, chikotamo (4).
 needle, mnyenda (2), ka-
 nyenda (8).
 neglect, -tailizya.
 (a garden), -lalika.
 to obey, -nyanyaizya.
 neighbour, mwanansi
 (1).
 my, etc., mnekwasu,
 etc. (1).
 nephew, mulisa (1).
 nest (covered in), chivu-
 mbo (4).

(open), lusanjo (5).
 (hornets'), chilela (4).
 (pigeons'), uswa (6).
 net, kombo (1).
 game-, ukonde (6).
 fine, nsawe (3).
 v. -luka.
 neuralgia, kakope (1).
 never, nsiku zyonse *with*
neg.
 mind, na- . . -we, pa-
 liye kantu !
 new, -alomba.
 news, nkani (3).
 report, v. -tanika.
 next, *conj.* pamene apo.
 (in time), *adj.* -yake,
 -kuza.
 niece, mulisa (1).
 night, usiku (6).
 at, *adv.* usiku.
 go on all, -chesya.

no, yai.
 say, -kana.
 nod, -kusila.
 nodding drowsily, kusi.
 noise, zungo (5).
 of approaching rain,
 chipomezi (4). *See*
also chokwe, nju,
 njumbwa, kuvu-ku-
 vu.
 nonsense, chibwatubwa-
 tu (4).
 noose, lupuno (5).
 v. -kovya.
 North, mpoto (1, *gen.*
 9).
 nose, mpuno (3).
 blow one's, -mina.
 bridge of, mzanza-
 mpuno (2).
 -ornament, chipini
 (4).

not, nte, nti, so, si,
 lini, -eka, ng'a *with*
pron.
 I, ng'ang'a !
 . . ., I swear, twee !
 notch, livwa (5).
 (teeth), v. -songa.
 nothing, keka kantu.
 now, lomba.
 -adays, lero.
 numb with cold, be, -ko-
 ngwa.
 number, figure, chipe-
 ndero (4).
 nurse, chilela (1), chile-
 zi (1).
 (child), v. -lela.
 (invalid), -lwalika.
 nut, monkey-, nshawa
 (3).
 garden, chinshawa (4).

O

oath, on my, kũ !
 obey, -mvwila.
 neglect to, -nyanyai-
 zya.
 obliterate, -zumaizya.
 obscenity, chiputa (4).
 obscured, be (of sun),
 -punta.
 obstinacy, mwano (2).
 occasions, makanda (5,
pl.).
 on two, makanda ka-
 wiri.
 of, wa, etc.
 course, nakale !
 offence, chipile (4).
 take, -chita chipile.
 offer (sacrifice), -pupa.
 offering, gift, mtulo (2).
 (ceremonial), nsembe
 (3).
 often, kanyinji, kawiri-
 kawiri.
 how, kangani ? ka-
 ngana ?
 oh ! I say, a-a-a !

oil, mafuta (5, *pl.*).
 plant, castor-, mono(3).
 old, *adj.* -akale.
 man or woman, mku-
 rukazi (1), mkote
 (1).
 woman or hen, chiko-
 lwe (4).
 be, v. -kota.
 omen, meet with bad,
 -pingulwa.
 omentum, lambalala (1).
 omission, do (a thing)
 without, -konkolola.
 omit, -lumpira(po).
 on, pa, pali, -po.
 once, limo, kamo.
 at, lombapano.
 upon a time, kale.
 one, -mo.
 by one, -mo -mo.
 only, *adv.* mpera, tyala.
adj. -eka.
 I, neka.
 ooze out, -vwa.
 (of sap), -fuluma.

open a door, -zula(ko).
 come, v. *intr.* -zuli-
 ka.
 half-way, -chinjika.
 wide, -chinjikula.
 eyes wide, -fyokola.
 mouth, -yasama, -che-
 nama.
 (mouth) wide, -pamba-
 nula.
 gun-breech, -lema
 mfuti.
 (by piercing), -tula.
 (by pulling), -bantu-
 kula.
 (by uncorking), -si-
 nkula.
 out, -tuvulula.
adv. cheni.
 open-eyed, fyoko.
 openly, pasweta.
 oppose, -kanya, -susya.
 oppress, -zuzya.
 or, kano.
 even, chukanga.
 orchitis, tumbu (5).

ordeal (by poison or boiling water) mwa-vi (2).
 undergo the, -mwa.
 order, *v.* -uzya, -pa-nga.
 (command), *n.* totulo (5).
 (sequence), makonkanilano (5, *pl.*).
 ordinary, -atyala.
 oribi, chozimbi (1).
 ornament (nose), chipini (4).
 (lip), chindanda (4), ntona (3).
 ostrich, ntiwatiwa (3).
 other, -mbi, -mbine, -ya-

ke, -yakene, -yakwene.
 otter, katumbu (1), mba-wo (3).
 ought, nkasa with *protasis*.
 our, ours, -asu.
 ourselves, sawene, tawene.
 out, mu, -mo.
 come, go, -fuma(mo).
 outside, -nja.
 over, above, pamulu pa, palulu pa.
 there, kula.
 over-balance, -pinuka.
 -cooked, be, -nyeka.
 -grown, be, -timba.

overseer, chilolesya (1).
 oversight, an, chiluvya (4).
 overtake, -fwana, -fwa-nga.
 owe, -yapula(ko).
 owing to, kwa, chikomo cha.
 owl, Cape eagle-, manchichi (1).
 Cape barn-, fyororo (1).
 owner, mwine (1), mnecho (1).
 of food-stocks, chikumbi (1).
 ox, ng'ombe (3).

P

pad (for head-carrying), nkata (3).
 wind a, -yanga nkata.
 pad! pad, nyatu-nyatu!
 paddle, nkafi (3).
v. -yowa.
 up-stream, -ninika.
 down-stream, -sondosya, -sondokesya.
 paddler, chiyowa (1).
 pains in bones, ntowafupa (1).
 in head and whole body, chinyong'onyong'o (4).
 paint, -pwasika.
n. utoto (6).
 palaver, mlandu (2).
 hold a, -nkala nsaka.
 palm on to another, attempt to, -tetekezya.
 palm-eivet, kunda (1).
 paralysed in legs, be, -tendewala.
 parcel, chifwamfwa (4).
 pare, -semba.
 parrot, grey-necked, chimiye (1).

part, chitwa (4).
 partition, chipinda (4).
 party, gang, chikunka (4).
 of travellers, ulwendo (6).
 pass by or out of sight, -pita.
 through, -pula.
 on, -pitilila.
 on to, -fwikila.
 patch of calico, chigamba (4).
 of uncultivated ground, sanga (5).
 path, njira (3).
 frequented, lukulwe (1).
 patient, be, -tekanya.
 patter! patter (as rain), tiki-tiki!
 (as mouse), chwachwa-chwa!
 pauper, mkavu (1).
 pay, -lipa, -lipira.
 tax, -sonka.
 (dancer), -sowera.
 a fine, -futa.
 up in lawsuit, -futamlandu.

n. malipiro (5, *pl.*).
 peel, chikamba (4).
v. -tongola.
 peep, -sonjola.
 peg, mpompo (3), chichiri (4).
 for hanging, kapanda (8).
 out (skin), -talika.
 penetrate, -puzya.
 penis, mpuni (2).
 perhaps, kano, kaya.
 perish, -lopa.
 permanent, be, -nkalilila.
 permanently, mawero-mawero.
 persecute, -sulunya.
 perseverance, makoselelo (5, *pl.*), ntina (3).
 persevere, -koselela, -katisya, -tang'ilila.
 person, muntu (1).
 pestle, muni (2).
 piano, native, kalimba (8).
 piccanin, msaza (1).
 pick (fruit), -chera.
 off (from stalk), -tondola.
 off, shell, -tongola.

up, -tola.
 (something) up for,
 -imizya.
 quarrel, -usyamulomo.
 out (path) -sulula.
 picture, chimvwiri-
 mvwiri (4).
 pieces, break in, -fwaya.
 be in, -fwaika.
 take to, -gwedebula,
 -kwetula.
 pig, domestic, nkumba
 (3).
 wild, nguluwe (3).
 pigeon, nkunda (3).
 pigeons, pair or nest of,
 uswa (6).
 pigeon-cote, chitupo (4),
 chinka (4).
 pile (pots), -sanzikila.
 pillow, mseko (2).
 pincers, chimano (4).
 pinch, -tota, -tina.
 'pins and needles,' chi-
 swe (4).
 pipe, chikololo (4).
 gourd water-, mtete
 (2).
 pit, chisengu (4).
 game-, mbwina (3),
 uzima (6).
 pitch (tent), -koma.
 pity, what a, nkasa with
protasis.
 place, chifuto (4), ulo
 (6; *pl.* malo).
 sleeping- (in hut), ulo
 (6; *pl.* maulo).
 of a 'kill,' lambo (5).
 in a certain, pakuti.
 of, take the, -katizya,
 -pokezya.
 v. -ika.
 in rear, -salizya.
 round, -zungulusya.
 near together, -fwindi-
 kizya.
 in fork, -fyakatika,
 -fyatika.
 (one pot) on another,
 -sanzikila.

plain, bare, treeless, chi-
 lambo (4).
 plait, -luka, -pika.
 plan, nzeru (3).
 form a, -linga nzeru.
 arrange a common,
 -pangana.
 plane, -kwenga, -yenga,
 -pala.
 n. msalazyo (2).
 plank, chikupa (4).
 plant, mmera (2, *no*
pl.).
 plaster, -mata.
 plate, lulilo (5).
 platform, shooting-, chi-
 tewa (4).
 play (instrument), -lizya.
 game, -sovera.
 ball, tops, draughts,
 -tya.
 about at work, -fwaya
 ng'onyo.
 play-hut, children's, chi-
 tutu (4).
 plead cause of, -poza
 kuvuli.
 please, -temwesya.
 if you, napapata, ta-
 papata.
 pledge, chikole (4).
 plenty (of food), mfu-
 mba (3).
 pleurisy, kalaso (8), ka-
 chilisi (8), kamchi-
 nka (8).
 pliant, be, -tepa, -tepu-
 ka.
 plot, chiwembu (4).
 pluck (fowl), -pusula.
 plug, -sinka.
 plunder, -funka.
 plunge, v. *intr.* -mbila.
 pod, chikamba (4).
 point, nsongo (3).
 of land, chitunda (4).
 sharpen to a, -songo-
 la.
 to, v. -lata.
 out (to), -langizya.
 poison, wanga (6).

obtain, -panda.
 ordeal by, mwavi (2).
 pole, chimuti (4).
 horizontal, mtamba (2).
 punt-, msundo (2).
 polish, -pukuta.
 (metal), -tuula.
 mud floor, -zerenga.
 polygamy, mpali (3),
 chipali (4).
 pommel, -gung'ula.
 pool, tenga (5).
 porcupine, nunji (3).
 porridge, nsima (3).
 lump of, mtanda (2).
 lump in, limbumbu
 mix, -pota. [(5).
 porter, mtwali (1), wa-
 chiya (1, aviya).
 possess, -li na, -wa na.
 possessor, mwine (1).
 possible, be, -kumika.
 post, chichiri (4).
 wall-, chinsi (4).
 door-, vertical, upi-
 lingo (6).
 verandah-, nchenami-
 la (3).
 upright, mzati (2).
 pot, water-, nongo (3).
 for cooking relish,
 chinkombe (4).
 for cooking porridge,
 ntaro (3).
 potato, sweet, mbwansi
 (3).
 potsherd, chinga (4),
 nyampale (1).
 potter, muumbi (1).
 poultice, makando (5,
pl.).
 pounce on, -bwitila.
 pound, -kanda.
 (grain), -twa.
 pour, -tira.
 away, -pungula.
 poverty, ukavu (6).
 be in, -kawa, -kavuka.
 praise, -lumba.
 n. malumbo (5, *pl.*).
 preach, -wirizya.

prefer not, -kana.
 pregnant, become, -mita vumo, -yambula.
 be, -wa na vumo.
 presently, kansita kato-nto.
 press on, -dinizya.
 down, ram, -sindila.
 lightly, -nyaika.
 pretty, *adj.* -weme.
 be, *v.* -wama.
 be very, -wamizya.
 prevent, -lekesya, -lesya.
 price, chitema (4).
 prinia mystacea tenella, nyatiyi (1).
 prison, kambolimboli (8).
 privates, the, mavwalo (5, *pl.*, *gen.* 9).
 proclaim, -wira.
 proclamation, mbila (3).
 profit on, make a, -shukamo.
 progress, make, -puziamo.
 project, -fumilila, -sololoka.
 prop up, -chilikila.
 proper, real, -endi.
 properly, wino.
 property, chuma (4), mpango (3), lupango (5).

proud, be, -meka.
 provide for, -chizya.
 puberty, come to, -kula.
 publicly, pasweta.
 announce, -wira mbi-la.
 puff-adder, chipili (1).
 puku, nseula (3).
 bull, kakonje (1).
 pull, -guza.
 out, -solola.
 out of ground, nyula.
 off (as leaves), -pulu-la.
 with hook, -koŵa.
 down (hut), -kunta.
 open, -bantukula.
 up, tighten, -tinta.
 trigger, -kweŵa.
 pumpkin (spec. of), kapanda (1), mungu (2), ntanga (3).
 punctured, be, -tulika.
 punish, -langa.
 punishment (inflicting), malangilo (5, *pl.*).
 (inflicted), malangiwi-lo (5, *pl.*).
 punt-pole, msundo (2).
 pupil, msambili (1).
 purpose, deliberate, lona (5).
 on, lona.

pursuit, hot, kamanima-ni (8).
 pus, mafina (5, *pl.*).
 push, -kanka.
 away, -kankizya.
 one's way through, -penya.
 someone for satisfaction, -pinda muntu.
 put, -ika (-wika).
 together, -longa.
 in, -lovyā.
 out (light), -zimya.
 up (as on shelf), -pailka.
 up (game), -vundumusya.
 down (load), -tula.
 down carefully, -sitikizya.
 across, -pinda.
 on (plaster), -mantika(po).
 on the fire, -tekapo.
 out in sun, -yanika.
 off from day to day, -lalikizya.
 leaves in water to prevent spilling, -timbikila manzi.
 python, nsato (3).

Q

quarrel, mulomo (2).
 start a, -usya mulomo.
 avoid a, -teta mulomo.
 v. -usyana, -yambana.
 quarrelsome person, nyakukanwa (1).
 quarrelsomeness, nsakansaka (3), kayambamulomo (8).
 queen, mfumukazi (3).
 (of insects), nyina (1).

quench the thirst, -kondwa.
 question, konsho (5).
 introducing a, kansi, mwati, nga.
 ask a, -konsha.
 witness after witness, -somba mlandu.
 quickly, luwilo, maluwilo.
 do, -puvya.
 walk, -yendesya.

quickness, kasampu (8).
 to learn, kasansauko (8), kapampu (8).
 quiet, kachetechete (8).
adj. -myelele.
 be, -myalala.
adv. chete, zii, chere-re.
 quill, munga (2).

R

- rage, fly into a, -nyeka
 mtima.
 ragged garment, kanda-
 wi (8).
 rain, mvula (3).
 settled, mizumbi (2,
 pl.), milochi (2, *pl.*).
 season of, mainza (5,
 pl.); *see also* pp.
 239-40.
 v. -loka, -lokwa,
 -pona.
 raise, -tumpula, -imya,
 -kwezeka.
 (person), -usya.
 high, -imisyia.
 in centre, camber, -tu-
 ntusya.
 raised, be, -tuntuka.
 rake, chikwengo (4).
 together, -kwenga.
 ram, mbyanda (1).
 in hole, -jinyisya.
 (press down), -sindila.
 ram-rod, msopero (2).
 range of hills, mapiri
 (5, *pl.*).
 ransack, -kolonkonsya.
 ransom, -nunula, -wo-
 mbola.
 rape, -kata.
 rare, -a limolimo, -a ka-
 mokamo.
 rarely, limolimo, kamo-
 kamo.
 rascal, old, chakutwa
 (1).
 rat, koswe (1).
 beaver-, nsenzi (3).
 rations (in camp). nso-
 ngezyo (3).
 provide with, -songe-
 zya.
 (on journey), nkana
 (3, *pl.*).
 rattle! rattle, kocho-
 kocho!
 razor, kera (8).
 read, -penda.
- readiness, in, futira, ka-
 tora, kawera, tu,
 wero (*all with app.*
 verb.).
 ready money, kwanja-
 kwata (7).
 real, -endi.
 really, chendi.
 reap (maize), -fyokola.
 (millet), -sanja.
 rear, place in, -salizya.
 reason, chikomo (4).
 for no, tyala.
 recede, -tera.
 receive, -pokera, -lo-
 ndera.
 recent, -a lero.
 reconcile, -yanisya, -ya-
 njanisya.
 reconciliation, chiya-
 njano (4).
 red, -sweta.
 be, *v.* -sweta.
 reduce, -chefya, -pungu-
 la.
 a fire, -sonkolola.
 reed, tete (5).
 half-grown, chitindi
 (4).
 -bed, chitete (4).
 -buck, mpoyo (3).
 refusal (to do, go), ukwe
 (6).
 refuse, -kana.
 permission to, -kani-
 sya, -kanizya.
 regal, -aufumu.
 regret, -lapa.
 regulation, tetulo (5).
 rejoice, -sangalala.
 relation, my, etc., mkwa-
 su, etc. (1).
 relations, pokwasu, etc.,
 (1, *pl.*). *See* p. 109.
 relationship, pochinji (1).
 relax, -nasya.
 relieve (portion of load),
 -twazya.
 nature, -tunda.
- relish, ndiwo (3).
 eat porridge without,
 -kunza.
 rely on, -chetekera.
 remain, -nkala.
 over, behind, -sala.
 permanently, -wero-
 rera.
 near to, -fwinda.
 unused (of things),
 -tandala.
 overnight (of things),
 -lala.
 remember, -kumbuka,
 -wata, -lukana.
 report, fame, mbila (3).
 (of gun), chiunda (4).
 news, *v.* -tanika.
 rescue, -pokesya, -lo-
 ndesya, -puzumu-
 sya.
 rescuer, mpokeshi (1).
 resemble, -pala.
 each other, -palana.
 resist, -susya, -kanya.
 resolve, -linga nzeru.
 rest (place of), chifuto
 (4).
 have a, -pema, -pu-
 mula.
 restore to, -wezzya, -we-
 zizya, -wezyera.
 resume after interval,
 -ukulula.
 return (give back), -we-
 zya.
 (go back), -werera.
 (from), -wera.
 reveal, -sokolola.
 revile, -tukana, -shami-
 ka.
 revise, -wereramo na
 mpope.
 revolve, *v. intr.* -zungu-
 luka.
 revolving, mazungulu-
 kilo (5, *pl.*).
 reward, -lambula.
 n. chilambu (4).

rhinoceros, chipembere (1).
 rib, liwambo (5).
 broken, kawambo (8).
 rice, mpunga (2).
 rich man, msambazi (1).
 riddle, chisimi (4).
 rifle, mfuti (3).
 right, *interjec.* chiweme!
 do, get, -wamya, -konkolola.
 one who gets things, nyaluwamya (1).
 hand, kwanja kwendi (7).
 ring (hoop), chimpangu (4).
 (for finger), kalundamunwe (8).
 (of uncracked pot), monjo (2).
v. intr. -lila; *trans.* -lizya.
 ringleader, chipimfya (1).
 rinse (the mouth), -vukuza.
 ripe, be, -pya.
 be very, -pyesya.
 rise, -ima, -uka.
 from water, -tumpuka.
 from cover, -vundumuka.
 (of sun), -fuma, -tula.
 (of river), -sauka.
 (of smoke), -funta.
 (of yeast), -tumpa.

river, mmana (2), kama-na (8), chimana (4).
 local, luzi (9, 10, 11).
 winding, mpetauke (3).
 road, hoed, msco (2).
 roan antelope, mpene-mbe (1), ntuwakana (3).
 roar, -lila.
 roast (on pan), -kanzinga.
 robber, kapondo (8).
 rock, luwambe (5), chimwala (4).
 rogue, nyaluwifya (1).
 roll, *v. intr.* -kunkulika.
trans. -kunkuluzya.
 up, -yanzula.
 rolling over and over, kunkulili-kunkulili.
 roof, mtenje (2).
 light, on poles, chitenje (4).
 root, muzyu (2), nsinde (3).
 rope, mwando (2).
 make by rolling, -pyata.
 bark-, luzizi (5), nzizi (3).
 rotten, be, -wola.
 round, *adj.* -ozinga.
 stand, -zinga.
 turn, go, *v. intr.* -zunguluka.
 screw, -chingamisya.

row, line, mpapo (2).
 stand in a, -chama.
 rub, -tuula, -kwesa.
 and grind, -pera.
 in, -pwasika.
 (fire with sticks), -peka (mulilo).
 rubber, ntamfu (3), nyimba (3).
 rubbish, viswaswa (4, *pl.*).
 clear away, -kusa, -yola.
 about, leave, -safya.
 -heap, chungu (4).
 rude name, call by, -tendera chitalo.
 rudeness, mperu (2).
 ruin (village), matongwe (5, *pl.*).
 (hut), chiza (4).
 (of garden), go to, -lala.
 run, run from, -utuka.
 to, -utukira.
 after, -konkerera, -senselela.
 aground, *v. intr.* -sama.
 strongly (of water), -yuma.
 rat-, mouse-, *n.* msita (2).
 rust, nguwe (3).
 crusted with, be, -timbilila.

S

sable antelope, nyambu-zi (1), nyinambuzi (1).
 sack, nkomwa (3).
 sacrifice, nsembe (3).
 offer, -pupa.
 sad, be, -ndandaula.
 saliva, mata (5, *pl.*).
 salt, munyu (3).
 (from monkey-nuts), mkungu (2).
 be, *v.* -konda.

same, -amene, -mo.
 still the, mawero.
 time, season, at the, potetino.
 distance, thing, pamo.
 sand, mseche (2).
 sand-devil, kakungulu (1).
 large, chinyimbiri (4).
 satiety, makutilo (5, *pl.*).
 satisfied, be, -kondwa.

'sausage fruit,' chivungula (4).
 saw (carpenter's), chamenu (4).
 sawdust, mfumfu (3, *pl.*).
 say, -nena, -ti.
 no, -kana.
 goodbye, -laila.
 goodbye, recip. -lailana, -lawirana.
 scald oneself, -fyuka.

scales of fish, mamba (5, *pl.*).
 scamper! scamper, putya-putya!
 scar, wanga (5), mkovu (2).
 of burn, chipyapya (4).
 scare (birds), -tanda, -tandila, -yamila.
 scarification, ndembo (3); *see also* konde, kamchancha.
 scatter, *v. trans.* -ng'ondola, -mwazya.
 scent of animal, vumba (5).
 scoop out, -fula.
 scorch, -shoka.
 scorn, -pepula, -pwazya.
 scorpion (large), chere (1).
 (small), kalizya (8).
 scowling, kawisuwisu (8).
 scrape, -shungula.
 about, -pala.
 out live ember for carrying, -pala mulilo.
 scratch, -kolola, kwesa, -nyaula, -pala.
 screen (of reeds), macheche (5, *pl.*).
 screw, mzumali (2) wamazinga.
 round, *v.* -chingamisyua.
 sea, chimana (4).
 search for, -saka.
 season, nyengo (3).
 rainy, mainza (5, *pl.*).
 at this same, potetino.
 seat, chilimba (4).
 security, chikole (4).
 sediment, twasalamo (8, *pl.*), visansa (4, *pl.*).
 see, -wona, -wona, -ona.
 (someone) naked, -wonera.

without understanding, -fipilwa.
 seed, mbuto (3).
 seeing without distinguishing, chifyokofyoko (4).
 seem, -woneka.
 seize, -kata.
 seldom, kamokamo, limolimo.
 self, -ene, -ine, -li.
n. mwine (1).
 self-control, malilesyo (5, *pl.*).
 sell, -sita, -sitisya.
 send (directly), -tuma.
 (indirectly), -tumi-
 zya.
 (someone) for, -tuma.
 one's greetings to, -pamtende.
 sense, mano (5, *pl.*), nzeru (3, *pl.*).
 sensible, -anzeru.
 separate, *as adj.* kamokamo.
v. trans. -patula, -lekanya.
recip. -lekana.
 separation, mapatukano (5, *pl.*).
 sequence, makonkanilano (5, *pl.*).
 Serenje, Wiza chief, Serenje (1).
 serval, mbale (3).
 serve, -tumikila.
 service, matumikilo (5, *pl.*), matumikililo (5, *pl.*).
 set, -ika, -nkazika.
 (of sun), -lowa, -choma, -swa; *see also* nsaa, syoo.
 free, -nunula, -wombola.
 at loggerheads, -tinkanisya.
 at intervals, -talinganya.

sever a friendship, -lenzana.
 sew, -tima, -wila.
 shabbiness, wamba (6).
 shade, chimfule (4).
 for garden bed, chisani (4).
 shadow, chimvwiri-mvwiri (4).
 shake, -sung'unzya, -gwedemula, -gwedemunya.
 (as cloth), -vurumula.
 hands, -lamba chansa.
 shaky, be, -sung'unzika, -gwedemuka.
 shallow (of water), -fupi.
 shame, nsoni (3, *pl.*).
 share, unfair, mamfwa (5, *pl.*).
 (of meat), chintuli (4).
v. -yawana.
 sharp (of edge), be, -lumata.
 (of point), be, -songoka.
adj. -kali.
 Sharpe's antelope, kafundo (1).
 sharpen (of edge), -nola.
 (of point), -songola.
 shave, -meta.
 off, -yenga, -seza(po).
 shavings, vikwengo (4, *pl.*).
 she, yeve.
 sheep, mbelele (3).
 shelf, tala (5).
 shell, chikamba (4).
v. -tongola.
 shelter (of grass), msasa (2).
 garden-, chitenje (4), chisani (4).
 from (rain or sun), *v.* -losya.
 shepherd, chiweta (1).
 shepherding, uchiweta (6).

shilling, ndalama (3).	(of body), chitumba (4), kaweya (8).	skewer (for stringing), mntungwa (2).
shine (of sun), -wala.	on one's, mchitumba, mkaŵeya.	(for roasting), mpanilo (2).
(of moon), -tuwa.	on one, patyala, padera, mmbali mumo.	skill, luso (5), uswenswe (6).
(of lamp), -yaka.	<i>adv.</i> -mbali, -mpungamo.	skilled workman, bobo (1), masiri (1).
shoe, nkwaŵilo (3).	sides, on all, mmbali monse.	skin, mkupo (2), mpa-pa (3).
shoot, go shooting, -wamba.	on both, konsekonse.	(human), nkanda (3).
(arrow), -poza.	sideways, uchingame.	peg out a, -talika.
shooting on chance, chimpozera (4).	eyeballs turned, byarazu.	on drum, fix, -lama ng'oma.
shore, chisinsi (4), silya (5).	sieve, lusanso (5).	<i>v.</i> -fundula.
short, -fupi.	sight (of rifle), liso (5).	skirt, -lambalala.
be (too), <i>v.</i> -fupika, -fumfimpa.	silent through indecision, remain, -pukumala, -tukumala.	skull, top of, nyaluwo-mbo (1).
short cut, take a, -tendanjira.	silly, be, -pusa.	sky, lulezi (5).
shortage (of food), njala (3), chisantu (4).	silver, lambo (5).	slack, become, -funkika.
shorten, -fupisya, -fumfimfya.	sin, -ifya.	off, <i>v. trans.</i> -nteulula.
shot (lead), malisau (5, <i>pl.</i>).	against, -ifisya.	slam (door), -poza.
a crack, malofya (1), wa malunji (1).	since, <i>prep.</i> chitatikile pa.	slander, -simikizya, -wepesya, -tonzya.
a bad, wa maponya (1).	<i>conj.</i> pakuti, pa.	slant, <i>v. trans.</i> -shereula.
shoulder, pewa (5).	sinew, msempe (2).	on the, senda.
(gun), <i>v.</i> -lulika.	sing, -imba.	slanting vertically, be, -sendama.
shoulder-joint, chipikiti (4).	singe, -pupusya.	slap, -nyata lupi.
shout, -sema, -wirikizya.	singer, leading, chilimbi (4).	slap! slap! slap, pa-pa-paa!
show, -langizya, -wonesya.	sink (in water), -mbila.	slave, kapolo (1), muzya (1).
shrink, <i>v. intr.</i> -funkana.	(as in mud), -lowera.	slavery, uzya (6).
shrub, chimpuzi (4).	sir, mwepo! bwana! asikuru!	sleep, -lala, -yona.
shun, -leukapo.	sister, (by male) mlongosi (1).	away in hunting, -lalilila nyama.
shut door, -zala(ko).	my, (by female) mkwasu (1).	<i>n.</i> tulo (8, <i>pl.</i>).
(door, knife, breech), -wezya.	sister-in-law, mulamo (1).	in the eyes, untongo (6).
(someone) in, -zalizya.	(in address), Aukwe.	sleeping without a fire, chitutu (4).
eyes, -sinzinila.	sit, -nkala.	now here now there, chilalelale (4).
lips, -sunama.	and chat, -tandala.	sleeping-place (in hut), ulo (6, mauilo).
off (fire, sun) from, -sitika.	make to, -nkaliika.	(camp), malo (6, <i>pl.</i>).
off (light) from, -vimbirako.	sitting, be, -wankezi.	slide, -terera.
itself, -zalika.	size, mlingo (2), msinku (2).	sling for carrying baby, nguwo (3).
sickle, chosewerako (4).	large, makulilo (5, <i>pl.</i>).	slip, -terera.
side, dera (5), mbali (3).	be of same, -lingana.	

off (of clothes), -vuli-
 ka, -vuka.
 out, off, -fopoka.
 down, -nteuluka.
 out of place, down,
 -sololoka.
 slipperiness, uterezi (6).
 slit into strips (skin),
 -lembulula.
 (meat), -wezenga mi-
 zyongo.
 slope, msondo (2).
 slow, be, -sinilila.
 degrees, by, *adv.*
 patonto patonto.
 slowness to learn, kale-
 mwazinga (8).
 in answering, chigogo
 (4).
 small, -tonto, -nyandi,
 -nyansyo.
 thing, *n.* kantu (8).
 smallness, utonto (6).
 small-pox, ntomba (3).
 smartly, stand, speak
 or walk, -changa-
 muka.
 smash, -fwaya.
 smell, *v. trans.* -mvwa.
 nasty, -nunka.
 nice, -nunkila.
 of, -mvwika.
 smith, mfuzi (1).
 smoke, chusi (4).
v. -pepa.
 smooth, see.
 be, *v.* -salala.
 smoothe, -salazya, -ye-
 nga.
 edge, -semberezya.
 mud floor, -kukula.
 smoother, msalazyo (2).
 snail, nkono (3).
 snake, njoka (3).
 mamba, lubobo (1).
 (spec. of) dark, lu-
 pola (1).
 snap, *v. intr.* -bwantuka,
 -tendeka.
 snarl, -zaza.
 snatch, -sompola.

sneak of, -limilila.
 sneaking, kalimilizi (8),
 lwetete (5).
 snout, mkunu (2).
 snuff, take, -pepa.
 so, teti, ni pa-
 that, kuti.
 that . . . not, -nga-
 that . . . never, -nga-
 ku-
 and so, chite (1, 4),
 vyakuti (4, *pl.*).
 soak in water, -zuwika.
 (of rain), -loka, -lo-
 kwa.
 soaked with rain, be,
 -lokwa, -lokwewa.
 soft, *adj.* -naka, -nana.
 be, *v.* -naka, -nana.
 soil, lito (5).
 alluvial, kafuche (1).
 black clayey, la nka-
 nde (3).
 solder, lambo (5).
 soldier, linjolinjoli (5).
 some, -ko.
 some . . . others, wambi
 . . . wambi.
 son-in-law, mkweni (1).
 song, lwimbo (5), nzi-
 mbo (3).
 start a, -tala.
 join in, -zuma.
 soot (on roof), mwayi
 (2).
 sore, chilonda (4).
 old unhealed, cha zo-
 wo (4).
 sore throat, chimerama-
 ta (4).
 sorry, *interjec.* ō !
 be, *v.* -ndandaula.
 sort, mtundu (2).
 of this, -oteti, -otetino.
 of that, -otetyo, -ote-
 tila.
 of what, -osyani ?
 -otyani ?
 soul, mzimu (2).
 sound, -lila.
n. zungo (5).

sour, go, -sasa.
 South, mwera (2), kuli
 mzambwe (9).
 South-East, kuli kampa-
 mbe (9).
 sow (seed), -komola, -ko-
 mera.
 sower, mkomoli (1).
 space, mkalo (2).
 out, to, *v.* -talinganya.
 spark, chilamulamu (4).
 speak, -lawira.
 angrily, -zaza.
 distinctly, -wotola.
 indistinctly, -longofya-
 nya.
 smartly, -changamu-
 ka.
 spear, fumo (5).
 fish-, msumbu (2).
v. -lasa(mo).
 superficially, -tuna.
 speed, luwilo (5), lwendo
 (5).
 spend, -lya, -taya.
 whole day, -chomesya
 zuwa.
 spider, tarantula, chi-
 imyaakuru (4).
 spill, -taya.
 and waste, -taikizya.
 spilt, ground where liquid
 is, mtenene (2).
 spin (cotton), -vuta.
 spinster, wa mmpala (1),
 mbeta (3), mziche
 (1).
 spirit, mzimu (2).
 departed (bad), chiwa-
 nda (4).
 spirit-hut, kawimba (8).
 spit, -taya mata.
 out, -lavulula.
 splash (into water), pa-
 va !
 splash ! splash (in shal-
 low water), chubwa-
 chubwa ! *see also*
 nju, njumbwa.
 spleen, enlarged, lutu-
 mba (5).

splendid, nkasa !
 splice, -lundika.
 splinter, kambandu (8).
 split, -pandula.
 and tear (bark-rope),
 -nyenzulula.
 spoil, -ifya, -cheneka.
 spokeshave, chikwengo
 (4).
 v. -kwenga, -yenga.
 spoon, nchoncho (3).
 spoor, makasa (5, *pl.*),
 malwayo (5, *pl.*).
 play-, vifurukutu (4,
 pl.).
 v. -londola.
 by scent, -nunkuzya.
 spot (coloured), wanga
 (5).
 sprained leg, have a,
 -tyoka kwendo.
 spread, *v. trans.* -kuma-
 nya.
 out (mat), -yanzika.
 report, -wira mbila.
 v. intr. -kumana.
 (as rash), -tukumuka.
 spreading false report,
 matendesya (5, *pl.*).
 spring (of water), nsa-
 nsa (3).
 (of hot water), ka-
 wiruwiru (1).
 sprinkle (powder) on,
 -kuntapo.
 sprout, -mera.
 spud, nchindwe (3).
 sputter, chwii !
 spy, -sonda, -sondera.
 square (of village), wa-
 lo (6).
 squat on ground, -nkali-
 sya.
 squeeze, -fina, -kama.
 squelch ! squelch, ko-
 fyo-kofyo.
 squelching, -akofyoko-
 fyo.
 squirrel, sisicherere (1).
 stagger along, -zuyi-
 la.

staggering along, zuyi-
 zuyi.
 stalk, msale (2).
 (maize, millet), dead,
 chimpeti (4).
 half-grown maize-,
 chitindi (4).
 pumpkin-, lonyungu
 (5), nyungu (3).
 v. -wenda.
 stammering, chiwiwi (4).
 stand, -ima, -panama.
 in line, circle, -chama.
 round, -zinga.
 at bay, -zyama.
 smartly, -changamu-
 ka.
 standing, be, -wapeneme.
 star, ntandara (3).
 star gazing, *adv.* puna.
 stare at, -lolesya.
 hard at, -lolesisya.
 vacantly, -punama.
 staring vacantly, mpaa.
 like fighting cocks,
 unyakombwe (6).
 start, -tatika, -yamba,
 -usya.
 journey, -ima (ulwe-
 ndo).
 overnight, -teukila.
 song, -tala.
 quarrel, -usya mulo-
 mo.
 starting a song, matalilo
 (5, *pl.*).
 state, mankalilo (5, *pl.*).
 station, government-,
 Boma (5).
 stay (a day or two), -swa.
 on and on, -temwe-
 rera.
 steal, -punsha.
 steam, mpuye (2).
 steep (downwards), be,
 -sondoka.
 step, -kanda.
 dance-, *n.* mavinilo (5,
 pl.).
 stern, chipuna (4).
 stick, kamuti (8).

digging, chinsopwe (4).
 walking, muwango (2).
 stirring, mtiko (2).
 place in cleft, -manila.
 v. -mamatila, -ma-
 matizya, -lamatika.
 (become stuck), -pati-
 la, -sama.
 sticks, place (load) be-
 tween, -panila.
 sticky, be, -kangamila.
 sticky-fingered rogue,
 kwanjambulimbo
 (1).
 still, soti.
 sting, -luma, -suma.
 stir, -vundula.
 stirring-stick, mtiko (2).
 stock (of gun), tako (5),
 chinnya (4).
 stockade, linga (5).
 stomach, vumo (5), ma-
 la (5, *pl.*).
 contents of, mkondo
 (2, *gen. pl.*).
 stone, mwala (2).
 fire-, fweza (5).
 for polishing floor,
 mzerengo (2).
 for glazing pot, nku-
 lungo (3).
 for grinding (metal),
 mnolo (2).
 for grinding (millet),
 mpero (3), mwana-
 mpero (1).
 stoop, -werama.
 stooping, uwerame.
 stop, -leka ; *trans.* -lesya.
 (in walking), -panama.
 up, -sinka.
 store, sitoro (5).
 put together in, -longa.
 take out of, -longo-
 lola.
 stork, lizera (5).
 storm (of wind), chinku-
 ka (4).
 (of rain), chikumbi
 chimo (4), vikumbi
 viwiri (4, *pl.*).

story, chisimikizyo (4).
 tell a, -simika.
 stow, -longa.
 straight, be, -lungama.
 straighten, -wamilizya,
 -lungamika, -lunga-
 misya, -lungamya.
 strain, -sansamula.
 strainer, lusanso (5).
 strange thing, what a,
 maloza!
 strength, mpamvu (3),
 vizo (4, *pl.*).
 stretch tight, -tinta,
 -kwenza.
 out (hand), -tambiki-
 zya.
 strike, -kunkumula, -ku-
 nta.
 string, mwando (2).
v. -tunga.
 strip (of meat), mzyongo
 (2).
 off, -funda.
 stripe, chizemba (4).
 (in beating), chitimbo
 (4).
 strips, cut (bark-rope)
 in, -lemba.
 cut meat in, -weze-
 nga mizyongo.

stroke, chitimbo (4).
 strong, be, -kosa, -ta-
 ng'a.
 stumble, -kumbulwa.
 in reading, -lumalu-
 ma.
 stump (of tree, etc.),
 'chisinga (4).
 stunted, be, -pirimbila.
 submit, -teta.
 such, -oteti, etc.; *see*
p. 38.
 and such, -akuti.
 suck, -nyonka.
 in mouth, -mumunya.
 suckle, -nyonsha.
 suffer, -zuzika.
 suffocate, -kola.
 sugar-cane, msale (2),
 nzimbe (3).
 sulks, chipile (4).
 summer, chisaro (4).
 sun, zuwa (5); *see*
myuu, sa-sa-saa
and passim.
 Sunday, Siku (5) la
 Mlungu, Sabata (5).
 sunset, malowero (5, *pl.*).
 light at, mkaŵalilaingo
 (11).
 support, nchilikilo (3).

with food, *v.* -chizya.
 (in palaver), -fisilila,
 -kwezya, -zomere-
 zya, -zomerekezya.
 (buttress up), -chili-
 kila.
 supposing, kano, kati.
 surprise, -zizwisya.
 surprised, be, -zizwa.
 surround, -zinga.
 swagger, -nyang'wa.
 swallow, *v.* -mera.
 wire-necked, *n.* kami-
 mbi (8).
 swamp, nsansa (3).
 swear (oath), -lapa.
 sweep, -pyera.
 sweet, be, -nzuna.
 sweetness, lunsu (5).
 swell, -vimba, -tumpa.
 swelling, chovimba (4),
 pumba (5).
 of grain, chitumpu (4).
 of gland, mbambavu
 (1).
 under arms, nyama-
 kazi (1).
 swerve, *v. intr.* -zyoka.
 swim, -nyaya.
 swindle, -chenjerera.
 syphilis, chindoko (4).

T

table, tebulu (5).
 dining-, cholyerapo
 (4).
 tadpole, kambwiriwizi
 (8).
 tail, mchira (2).
 (of crocodile, iguana,
 snake), mzenze (2).
 (of bird), nsuka (3).
 take, take from, -poka,
 -londa.
 (carry), -twala, -ula.
 in quantities, -tunsha.
 place of, -katizya.
 turns, -londezyana.
 (snuff), -pepa.
 out of trap, -kasulula.

out of store, -longolola.
 fork, -fyakatula.
 sun, -yanula.
 water, pit, -zuula.
 to pieces, -kwetula,
 -gwedula, -gwede-
 bula.
 one (pot) off another,
 -sanzukula.
 (pot) off fire, -pulapo.
 taken, get (something),
 -pezya.
 tale-bearing, kalimilizi
 (8), lwetete (5).
 talisman, tumwa (5).
 talk, -lawira.
 tall, *adj.* -tali.

person, chilyongolyo-
 ngo (4).
 tame, *v. trans.* -teka.
 tangle, be in a, -kovya-
 na.
v. -kovya.
 tantalize, -kumbwizya.
 tarantula, chiimyaaku-
 ru (4).
 task (in hoeing), msoko
 (2).
 taste, -mvwa, -sonda.
 (beer, relish), -law'a.
 of, -mvwika.
 tattoo, ndembo (3).
 tax, msonko (2).
 pay, -koma ohete.

tax-receipt, chete (1).
 teach, -sambizya.
 teacher, msambizi (1).
 tear (from eye), msozi (2).
 (of skin), zwatu (5).
 tear, *v.* -pezula, -pazula.
 in strips, -nyenzulula.
 tease, -kolomola, -yamba, -tatika.
 tell, -uzya.
 (someone) to go, -lai-zya.
 lies, -wepa, -tala we-nye.
 lies about, -wepozya.
 tales about, -limilila.
 temper, bad, lukanza (5), ukali (6), nkanza (3, *pl.*).
 fly into a, -nyeka mti-ma.
 tempt, -yezya.
 providence, -likolomolera.
 ten, kumi (5).
 tendon, uzingo (6).
 tent, hema (5).
 than, kupula.
 thank, -wonga, -yamika.
 you, aee! yo (*with clan name*)!
 say, -wonga mkoka.
 that, *adj.* uyo, ula.
 over there, ulawa, uyo wa, wa.
 conj. kuti.
 that's all, mpera.
 thatch, -vimba.
 theft, wivi (6).
 their, theirs, -awo.
 them, weve, -wa-.
 themselves, wene.
 then, nipo, pamene apo, lombamba, ninga.
 (of course), nakale.
 there, apo, uko, -ko.
 over, pala, kula, uku, kulakwa.
 now, ö-ö!
 therefore, ni pa-.

they, weve, wove, ove.
 thick (overgrown), be, *v.* -timba.
 in voice, be, -lama li-zu.
 end, nsinde (3).
 thicket, thick bush, lusaka (5).
 thickness, mtika (2), nchinya (3).
 thief, njivi (3), nyalufwimbi (1), pompwe (1).
 thigh, chitewero (4).
 thin, kwalu-kwalu!
 end, nsongo (3).
 person, mkokoyonde (2).
 be, *v.* -yonda.
 thing, chintu (4).
 small, kantu (8).
 thingumajig, chite (1, 4).
 think, -linga.
 thirst, njota (3).
 thirsty, feel, -mwana njota.
 this, *adj.* uno, uyu.
 thong, nsinga (3).
 thorn, munga (2).
 thrash, -kwapula.
 thread, -tunga.
 three, -tatu.
 times, katatu.
 throat, pondomilo (1).
 sore, chimeramata (4).
 through, kwa.
 throw, -poza.
 away, -taya.
 over, -lumfya.
 down, -ponya.
 down off head or shoulder, -fwankula.
 blame on, -leukizya, -leukira.
 n. mapozero (5, *pl.*).
 thud! thud (of pounding), dii!
 thunder, *v.* -uluma.
 n. leza (1).
 thus, teti, tetino.

tick, tick fever, nkufu (3).
 tidiness, unyino (6).
 tie, -manga.
 tight, be drawn, -tintika, -guzika.
 tighten, -tinta, -kwenza.
 time, nsita (3).
 at what, zuwanji?
 at this same, potetino.
 tip up, *v. trans.* -pinula.
 sideways, -sendeka, -fulamika.
 tire, -vufya, -wevya.
 tired, be, -vupa, -wevwa, -lemwa, -lemelwa.
 to, ku, kuli, kwa, pali.
 tobacco, fwaka (1).
 to-day, lero (5).
 toe, chikumo (4).
 great, chimbombo (4).
 together, kumo, pamo, mumo.
 tomato, chimanti (4).
 to-morrow, mailo (5).
 tongue, lulimi (5).
 inflamed, kasanda (8).
 too, kumo, na.
 much for, be, -kanga.
 tooth, lino (5).
 torch, mwenje (2), che-nje (4).
 tortoise, fulu (1).
 totem, mkoka (2).
 touch, -kata, -kumya.
 towards, *prep.* dera la ku.
 move, bear, -lemelela.
 tower, lipembe (5).
 track (of animal), chikuwa (4).
 (of something dragged), mkule (2).
 tradition, chisiilano (4).
 tramp (of feet), msindo (2, *gen. pl.*).
 transparent, be, -langala.
 trap, gun-, chumba (4).
 string, mwando (2).
 net, ukonde (6).

pit, mbwina (3), uzi-
ma (6).
stone, liwa (5).
mouse, mkulula (1, 2).
bird, ukuka (6), nya-
msakabala (1).
fish, mono (2), nya-
mkulula (1, 2).
weir, chanza (4).
set a, -teya.
take out of, -kasulula.
in speech, *v.* -sonda
mkanwa.
traveller, mulwendo (1).
tree, chimuti (4).
baobab, muuyu (2).
(for building), lupa-
nye (1), ngonono
(3), kapumpa (8).
(for workshop), mlo-
mbe (2), mpapa (2),
muwawa (2), mlu-
lu (2).
(for rope), msenga (2),
mulele (2), ziye (1).
(for dye), nkula (3),
uzimwe (6).
(for handles), kapu-
mpa (8).
(for twine), bwazi (5).
See also mtondo (2),
mwavi (2), mvu-
ngula (2).

tremble, -tutumila.
trench, mfololwa (2).
tribe, mtundu (2).
trickery, mayere (5, *pl.*).
trifle, kantu (8).
trigger and shield, uta
(6).
trim off, -chenchena.
-seza(po).
trip up, -pilingisya.
trouble, be in, -tamana;
-zingwa.
get (someone) into,
-tamanisya.
trough, pigeons', muli-
mba (2).
trousers, short, kabudu-
la (1).
true, -endi.
truly, chendi, lezee.
trust, -chetekera, -ta-
mya.
truth, vyendi (4, *pl.*).
try, -yezya, -saka.
at, have a, -tampa(ko).
tsetse fly, kamzembe (1).
tuck in, -funkilila.
tumble over, -fulama.
tune, mzumilo (2).
turaco, grey, mkuwe (1).
turn round, -zungulu-
sya, -zyosya, -zyo-
kesya.

towards, *v. trans.*
-lozya.
back, -werera.
back towards, -zyo-
kera.
away, -zyoka.
away in disgust, -pu-
ntuka(po).
aside, -patuka.
into, -yaruka.
on (as beast), -nwe-
kera.
head, -cheuka.
upside down, -gada-
mula, -sondosya,
-sondokesya.
opening uppermost,
-vunukula.
opening downwards,
-vwinikila.
over (earth, grain),
-santula.
turns, take, -londezyana.
tusk, mnyanga (2), lino
(5), nzovu (3).
twice, kawiri.
twig, nsanzu (3).
twine, ukuka (6), bwazi
(5).
twist (rope in making),
-pyata.
two, -wiri.
tyre, ntamfu (3).

U

ugly, *adj.* -wipa, -wi.
be, *v.* -wipa (-ipa).
ulcer, corneal, nsanga
(3).
unbind, -pombolola, -po-
mbosola.
unboiled (of water), -wi-
si.
uncle, nyarume (1).
unclip, -manulula.
uncooked, -wisi.
uncork, -sinkula.
uncover, -vunukula.
underneath, pansi, -nya-
nsi.

understand, -mvwa,
-mvwisya.
do you, wa ? mwa ?
undress oneself, -vula.
undulating, -a milundu
milundu.
unfamiliar country,
travel in, -yendera
mnkomwa.
unfasten (rope), -ma-
ngulula.
(native door), -gwedu-
la.
unfastened, *adv.* cheni.
unfold, -petulula.

unload (gun), -gwede-
bula.
unlucky, be, -shama.
unmarried man, wa
mmpala (1).
woman, wa mmpa-
la (1), mziche (1),
mbeta (3).
unpile, -sanzukula.
unplaster, -matula.
unripe, -wisi.
unstick, -mamatula.
unstop, -sinkula.
unstow, -longolola.
unthatch, -vumbula.

untidiness, usali (6),
choko (4).
untie, -mangulula.
until, mpaka, kuza na.
(with verb), tanga, ta-
nge, tangule, ta-
ngwe.
untwist, -pombolola,
-pombosola.
unwrap, -vungulula.

uproar, chiwawa (4).
upside down, be, -so-
ndoka.
turn, -gadamula, -so-
ndosya, -sondoke-
sya.
urethra, nyapombo (1).
urge (to do), -panga.
(not to do), -chimula.
urine, mkozo (2).

urticaria, viwau (4, pl.).
have, v. -wauka.
us, -ti-, seo, sewo.
use, -chitirako.
temporarily, -katizya-
ko.
useless, qulte, -atyala-
tyala.
uvula, kalakalaka (8).

V

valley, chikwaŵa (4).
the Msoro, Kawara
(9, 10).
valuable, -achitema.
value, chitema (4).
various, -a mtundu-
mtundu.
vein, mziye (2).
varicose, lusipa (5).
vengeance, take, -we-
zyamo.
verandah, lukoro (5).
verdict, give a good, -ya
mkati, -ya mNdo-
nda mwa Kapikira.
give a bad, -ya msa-
nga.

vertical, be, -panama.
be out of, -petama,
-sendama.
very, ngako, nte pa . . .
(yai).
much, ngako, kwene
kantu.
vessel, choulilamo (4).
vice (evil), chiwi (4), vi-
ipa (4, pl.).
(carpenter's), mpani-
lo (2).
victory (over), gain, -pu-
lamo.
to, give, -puzizya-
mo.
village, munzi (2).

(in) my, etc., mwa-
ngu, etc. (11).
old, ruined, mato-
ngwe (5, pl.).
new, masasa (5,
pl.).
vindicate, -kanila.
visible, be, -woneka.
become, -sokoloka.
visit, -sondera.
visitor, mulwendo (1).
vlei, chitowo (4).
voice, lizu (5).
vomit, -luka.
n. malusi (5, pl.).
vulture, likuwi (5).

W

wag (tail), -kupulila.
wages, chilambu (4).
wagon, ngolo (3).
wagtail, African pied,
nyatyetye (1).
walling, malilo (5, pl.).
loud, nkonde (3).
waist, mluunda (11).
wait, wait for, -linda,
-lindila.
make (someone), -li-
ndika.
on, -tumikila, -pana-
mila, -fwinda.
wake, v. intr. -uka;
trans. -usya.
walk, -yenda.
fast, -yendesya.
abreast, -tengezyana.

quietly, -nyaisya me-
ndo.
smartly, -changamu-
ka.
go for a, -nyungula.
wall (mudded), chiu-
mba (4).
(of unroofed hut),
chipupa (4).
wall-post, chinsi (4).
wallet, mkoba (2).
want, -kumbwa, -pa-
ngwa, -saka.
very much, -lilizya.
be in, -soŵelwa.
war, nkondo (3).
ward off, -chinjilizya,
-chilingizya.
warm, be, -funda.

up, -fundisya.
oneself at fire, -yota
mulilo.
oneself in sun, -yo-
tera zuŵa.
warmth, chiŵe (4), chi-
fundila (4).
warn, -chenjezya.
by pinching, -tinizya.
by winking, -kopezya.
warped, be, -chingama.
warrior, Ngoni, Liziti
(5).
wart-hog, mnjiri (1).
male, chembe (1).
wash oneself, -samba.
the face, -samba ku
menso.
(child), -sambika.

make (someone), -sa-
mbisya.
(in general), -suka.
off, -sambulula, -su-
ngunula.
away, -pyopyolola,
-kokolola.
wasp, mng'ong'o (2).
mason-, mbumbuzi
(1).
waste, uchenesi (6).
v. -cheneka, -mwazya,
-taya, -taikizya.
waster, idle, chindenge-
nde (4); *see* idle.
watch (guard), -lindilila.
(look on at), -tamba.
watchman, chilindila (1).
water, manzi (5, *pl.*).
make, -tunda.
-flask, mtungu (2).
water-buck, chuzu (1).
bull, kakonje (1).
water-course, mkoro (2).
water-hole, mchera (2).
waterless area, chinka-
mu (4).
watery, -amanzimanzi.
wave, magapigapi (5,
pl.).
waxbill, blue, nyasisi (1).
way, njira (3).
go by circuitous, -zyo-
mba.
in a certain, mwakuti.
we, seo, sewo, se.
weak, be, -lenda.
wealth, lupango (5),
mpango (3), chu-
ma (4).
weapons, mauta (6, *pl.*).
wear, -vwala.
weave, -luka.
weaver-bird, syonko (5).
wedge in, -soma, -some-
ra.
wedged in, some-some.
weed with hoe, -sakuli-
la mbuto.
by hand, -nyulila
mbuto.

weeds (first growth), ka-
kote (1).
(second growth), lu-
werera (1).
week, mlungu (2), saba-
ta (5).
weigh, -linga.
down, -lema.
weight, be of same, -li-
ngana.
weir, fish-, chanza (4).
welcome, -londera, -po-
kelela.
well, *n.* mchera (2).
adv. wino, chiweme,
paweme.
do (a thing); -wamya.
get, -pola.
be quite, -wa moyo.
West, malowero (5, *pl.*).
wet, *adj.* -naka, -nana.
be, *v.* -naka, -nana.
what, *interrog.* chinji?
vinji? -nji?
adj. -nji.
interjec. ati!
whatever, (chiri) chonse,
etc.
wheel, chimpangu (4).
when, pa-, -ka-
-ever, (pali) ponse.
interrog. zuwanji?
where, *interrog.* kuni?
pani? muni?
rel. ku-, pa-, mu-
wherever, (kuli) konse.
whether, kati, kano.
whetstone, mnolo (2).
while, pa-, tanga, tange,
tangule, tangwa.
whip, mbalati (3).
whirlwind, kakungulu
(1),
large, chinyimbiri (4).
whisper, -werewesya.
whistle, mulozi (2).
white, *adv.* tuu, mbee.
adj. -tuwa.
be, *v.* -tuwa.
whitlow, katuruturu (1).
whittle, -pala, -waza.

down, -kwamula.
who, which, -ni? ni
wani?
rel. -amene.
-ever, (ali) wonse.
whole, -amsuma.
whom, *interrog.* wani?
uni? yuni?
why, *interrog.* (chiko-
mo) ni chinji?
app. verb with -nji.
relative, pa-.
wide, -kuru mlutumba.
widen out (as sore, river),
-seuka.
width, mlutumba (11).
wife, mkazi (1).
a first, mkoro (1).
second or later, mmpa-
la (1).
of chief, msano (1).
of, mka.
wigwam, grass, mfutu
(2).
wild beast, chilwani (4).
wildebeest, numbu (3).
willing to go, be, -tumi-
ka.
win, -pulamo.
wind, *n.* mpepo (3).
(head pad), *v.* -yanga
(nkata).
(as path), -vyongo-
noka.
window, mbolyo (3),
mbyolo (3).
wing, lipapiko (5).
wink, -kopera.
winnow by shaking, -pe-
peta.
by striking, -sansa.
winter, mwera (2).
wintry, be, -chita mwera.
wipe, -pukuta.
porridge on relish, -to-
wera.
wire, fine, nsambo (3).
wire-edge, lusiye (5).
wish for, -pangwa.
I had (were), I, kondo!
wit, nsanso (3, *pl.*).

witch, mfwiti (3).
 -craft, ufwiti (6).
 -flinder, mpanda (3).
 with, na, pamo na.
 me, etc., nane, etc.
 what, nanji?
 wither, -fota.
 withhold from, -tana.
 without, chiliye, -liye.
 be, v. -soŵa, -liye,
 -live, -ŵave.
 witness, ntoni (3).
 wits, mano (5, *pl.*).
 wits' end, be at one's,
 -pera mano.
 woman, mwanakazi (1).
 marriageable, msimbi
 (1), ndola (3), mzi-
 che (1), mbeta (3).
 married, mtengwa (1).
 with children, mche-
 mbere (1).
 old, chikolwe (4).

womb, vumo (5).
 wonder, mazuzu (5, *pl.*).
 wonderful, *adj.* -amazuzu.
 be, v. -zila, -zizwisya.
 woodpecker, konkomo-
 ro (1).
 word, lizu (5).
 work, mulimo (2).
 knock off, -kotoka.
 v. -kata mulimo.
 with energy, -chicha.
 without energy, -le-
 ndeka.
 lazily, -gwerevya.
 late, -swisya zuŵa.
 workman, wamulimo
 (1).
 skilled, bobo (1), ma-
 siri (1).
 worm, mnyolo (2).
 worn hoe, old, kankwi-
 no (8).

out, be (of clothes),
 -guka.
 worry, -zingilila.
 worship, -lambila.
 worth, be, -fwa.
 would, -nga-, (*in apo-*
 dosis) sembe.
 wound (cut), n. luma
 (5).
 on, inflict a, -toŵa lu-
 ma.
 v. -lasa.
 superficially, -tuna.
 wrap up, -vunga.
 round, -pomba, -po-
 mbezya.
 write, -lemba.
 writing on chance, chi-
 mlemberamo (4).
 wrong, do, -cheneka,
 -ifya, -luyya.
 wrong-doing, chiipa (4),
 chiŵi (4).

Y

yard, lupande (5).
 half-a-, mkono (2).
 yards, two, mkwamba
 (2).
 three, chikwete (4).
 four, chilundo (4).
 year, chaka (4), mwa-
 ka (2), chirimika
 (4).

yes, inde, aye.
 that's it, eya!
 yesterday, mailo (5).
 you, weo, wewo, we;
 pl. mweo, mwewo,
 mwe.
 your, -ako, -anu.
 yourself, wamwine,
 mwaŵene.

yourselves, mwaŵene.
 youth, a, mlumbwana
 (1).
 overgrown, chisoza
 (4).
 (in abstract), ulu-
 mbwana (6).
 youthful, -aulumbwa-
 na.

Z

zebra, chimbwete (1).

zenith, (of sun) reach,
 -terama.

zigzag, be, -vyongono-
ka.